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THE

TRANSLATOR's PREFACE.

THE avidity with which travels into Africa have been read by the public, promises to secure to this work a favourable reception. The travels hitherto published may be said to give merely a glimpse into the interior of that vast continent, and a thousand miles in a straight line from the coast, has been the extremity of every former excursion, while our present author has explored an extent of ten thousand miles through the very heart of the country. VAILLANT, PARKE, BRUCE, BROWNE, and SONNINI added but little to our knowledge, and after all their efforts, the map of Africa remained still disfigured by a blank space entitled "*Parts wholly unknown to Europeans.*"

 Through

Through this space a path has at last been opened: a German on foot has, with the perseverance characteristic of his countrymen, measured the extent of Africa. He has passed through the midst of it, from the Cape of Good Hope to the sea of Morocco. We are by his means made acquainted with kingdoms and countries, whose names never before struck our ears. In the kingdom of Haoussa, of which Mr. Parke gives so meagre an account, our traveller resided a considerable time in high favour with the monarch; he wandered with tribes under the equator, where no steps of a white man had till his time been seen; and he travelled over the burning desart of Sahara, noted for its monsters, and deemed an impenetrable barrier between the north and middle of Africa.

The difficulties and dangers to be encountered in such an expedition may be easily conceived from the relation of the travellers already mentioned, who can scarcely be said to have gone beyond the bounds

bounds of civilised humanity, and their path was, comparatively speaking, a turnpike road to that of our author's. But he seems to have been formed both in mind and body for this enterprise. He was exactly the man whom the AFRICAN ASSOCIATION would have rejoiced to select for their laudable purposes of exploring unknown regions, and he throws such light upon manners and customs, and proper mode of conduct, and travelling in these countries, as will be highly serviceable to its future projects; indeed, we flatter ourselves that the publication of this work in our own language will be honoured with its highest approbation.

Our author did not visit Africa with a view to discover curious animals or plants; to form a new system, or extend the limits of one already established: he describes chiefly men and manners, and these not from a cursory view, but from a continued residence in various kingdoms and republics. Sometimes he was in the highest favour with princes, at other times an object of contempt to the lowest of the people.

Sometimes he enjoyed all the comforts which the nature of the country admitted, at other times he was exposed to all the miseries which a burning sun and a burning soil could inflict. Alternately he was a freeman, a servant, or a slave.

To literary merit our traveller makes no pretensions: he tells a simple artless tale: what he saw, and what he suffered he describes accurately: he takes us with him in his tour, interests us in his feelings, and at every moment rouses us to new objects of curiosity, which he never fails to gratify. If amusement only is desired by the reader, he will here find again realised the tale that caught the ear of Desdemona.

But though this would have been a sufficient justification for the appearance of the work in an English dress, we have had much higher points in view; contemplated in a Moral and Commercial light, these Travels hold out to this country very important objects of enquiry. In the first place indeed we feel with considerable grief

and

and shame the reproaches cast on this country, in common with other countries, by the blacks. The name of *Christian* is every where held in contempt and abhorrence. It is, in the language of a black, the name for every thing which is vile, base, cruel, rapacious, unjust and wicked: and as long as christians debase their character by the abominable wickedness of the Slave Trade, so long is all access barred to the civilization of Africa, and to the spreading of the religion of Our Saviour among its oppressed and injured inhabitants. To the moralist this is a severe reflection, and the observations on the Slave Trade in this work, must pierce the heart of every Englishman who has the least regard for his religion or his constitution.

Destroy the Slave Trade, and this work opens to the view new sources of wealth, which avarice itself could scarcely exhaust. A new world is opened for our arts, and will yield in its turn treasures inexhaustible. A factory may, with no great difficulty, be

established at Haoussa, and commerce be the means of making an Englishman a blessing to the country to which he is now a curse.

In rendering this singular production into English, it has been the great object of the translator to give the unvarnished tale as simply as the author would himself have told it, had he written in our language. The inequalities in the translation frequently arise from those of the original, and whenever they are the fault of the translator, will, we hope, be pardoned by the candid, as they arise from causes which it is not necessary to present to the public. In every point of view we can confidently offer the work as the most instructive as well as the most interesting that has hitherto appeared on the subject of Africa.

London, Dec. 13, 1800.

THE

AUTHOR'S PREFACE.

IT was not a vain ambition, of ſeeing my name added to the liſt of the Authors of the preſent times, that excited me to publiſh this Account of my Travels; but the deſire expreſſed by my Friends and Patrons, that I would contribute to the enlargement of our ſtock of geographical knowledge, by communicating what I had ſeen or learned in the diſtant regions of Africa. Many perſons, who have made an excurſion to the diſtance of forty or fifty miles from their homes, favour us with their travels, ſpeak of the dangers and diſappointments they had

had to encounter; deſcribe cities and regions, which they haſtily viewed; praiſe and cenſure, as they think proper.—And yet their productions are read, and themſelves encouraged to make further reſearches. Now, as I can, without preſumption aſſert, that, before me, no German ever undertook ſo dangerous a journey into that, for the moſt part, yet unexplored land, through the interior parts of which I travelled, alone and on foot, for not leſs than ſixteen years, I believe I ſhall not do an unimportant ſervice to the public, by communicating my obſervations. Theſe obſervations, wear not an air of learning or deep ſcience; but I can with confidence affirm, that *I ſpeak of every thing, as* AN EYE-WITNESS, *with* TRUTH *and* FIDELITY. When I occaſionally correct Errors, which have, from the accounts of preceding travellers, as Vaillant for example, been adopted as matters of fact; or when I ſupply what

what is defective in them;—it is done from *no other motive than the* LOVE OF TRUTH. For the miſtakes of which I myſelf may have been guilty, I crave the indulgence of the reader. The names of nations, towns, countries, &c. may perhaps be written otherwiſe than I have written them; but I wrote them as I heard them pronounced; for in moſt of the countries through which I paſſed, there were no written documents. To ſeveral countries and towns I have likewiſe given the names which they uſually have in maps; but many of the names are entirely wanting both in charts and in geographical books. In the map accompanying this work, many things are corrected and ſupplied. Of the countries of which we already poſſeſs accurate deſcriptions, I have ſaid little; that I might not repeat what is generally known. Reſpecting ſome objects, which could not be well deſcribed by words, I have ſuperintended the labours of an artiſt,

tiſt, who has done complete juſtice to my inſtructions.

If this account of my travels be favourably received by the public, I intend to publiſh, if I remain in Europe, as a ſequel to it, a more circumſtantial and equally accurate deſcription of the countries and kingdoms which are leaſt known, namely Bahahara, Haouſſa, &c.

CHRISTIAN FREDERIC DAMBERGER.
*Joiner, a Native of Sch**, and now residing at Wittenburg.*

Written during my journey through Saxony, in the month of Auguſt, 1800.

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* In the original this is the firſt chapter of the ſecond volume; the ſecond volume has been printed complete in one volume to reduce the expence to the purchaſer.

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ERRATA,

which the Reader is requested to correct with the pen.

Page	Line	
16	13	for choose *read* chose.
32	*last line,*	- dele the whole line in a few copies and substitute "The graziers are obliged to deliver whatever"
41	*Note.*—	According to Hutton's Mathematical Dictionary the German mile contains 4000 geometrical paces, and the English 1200; so that their proportion is as ten to three; or, in other words, a German mile is three miles one-third English.
46	10	for calebash *read* calabash.
	11	- tinder-bov *read* tinder-box.
	18	dele *here.*
	18	of the *note,* for of gourd *read* of a gourd.
66	4	for trust *read* touch.
113	24	- Arica *read* Africa.
295	3	- mode *read* made.
338	25	- of *read* and.
360	1	- accordingly *read* exceedingly.

N. B. In the proper names, the orthography of the original has, in general, been preserved; but, in a few, in which there previously existed an established orthography, both have been occasionally adopted, as, Haoussa, or Houssa; Tambuko, or Tombuctoo; Sahara, or Zahara, &c. &c.

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N. B. Tissue-paper should be placed before the coloured plates.

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received orders to hold myſelf in readineſs to depart in a ſhort time for Batavia, in the ſhip called the Morning Star. My new friends were to ſail in the ſame ſhip: the agent of the Company paid me 42 Dutch guildres bounty-money, with which I purchaſed a cheſt, tobacco, tea, coffee, cloaths, &c. My hoſt very officiouſly offered me his ſervices to aſſiſt me in buying theſe articles; and his ſeemingly honeſt and upright behaviour induced me to place entire confidence in him; but fourteen days after, when we were ready to go on board the ſhip, he preſented to me a bill amounting to 100 livres. Being deſtitute of money, I was under the neceſſity to aſſign over to him a part of my future pay. On the 16th of June we embarked, cheared by the ſound of muſic on board our ſhip, which was a three-decker, and lay before Herfort-Sluis: here we found every thing ready for our departure, and on the 21ſt we were able to ſet ſail. Our commanders were, Captain Gray, a native of Brabant; the chief-mate, Volkers, a Hollander; the ſecond-mate, Rindolfi, an Italian; and the aſſiſtant ſteerſman, Koch, a native of Königſberg. The whole crew, including the ſoldiers, conſiſted of three hundred and ſixty men, one half of whom were Germans. As a ſupply of freſh proviſions, twenty young oxen, twenty-four hogs, forty ſheep, ſeventy fowls, and thirty

pair of pigeons, had been put on board. Three days before our departure three other East India ships had sailed; and the Heusterspeuth, a three-decker, sailed along with us. On the 29th we had reached the Spanish seas; on the ninth of July a storm overtook us, and we lost two of our masts, but did not suffer any considerable damage besides. We now proceeded somewhat slower, and did not arrive at St. Jago till the 16th: here we might have landed and refitted, but our captain was unwilling to separate from the other ships, and was perhaps likewise loth to pay the anchorage-money, amounting to two hundred guildres; and therefore we continued to sail with jury-masts. On the fourth of August we passed the line. Old experienced seamen assured us, that the heat was not at this time so great as when they passed it before. Diseases now began to prevail among the crew: on the 20th of August three had already died, and one hundred and twenty-one were sick, most of them being attacked with the scurvy and a malignant fever. I too had a severe attack of the scurvy; but soon began to recover. On the 19th of September we espied the Cape of Good Hope, and came to anchor on the 21st. It was with much difficulty that our captain obtained permission to continue in the road; as the physicians of the Cape maintained that we had an in-

fectious

fectious diſeaſe on board, and therefore ought to land at the Rye-Iſland, which is nine miles diſtant from the Cape. We actually lay two days at anchor before freſh proviſions were allowed to be brought to us from the town; and had not our captain ventured to go on ſhore without leave, and repreſented to the governor the urgent neceſſity of affording us ſome relief, we ſhould probably have ſuffered much inconvenience and diſtreſs, though ſo near land. Now, however, they ſent us a ſufficient ſupply of refreſhments, and even received our ſick into an hoſpital. I myſelf was ordered to be taken to the hoſpital, having been a ſecond time attacked by the ſcurvy: as ſoon as we reached the ſhore, we were carried by the Company's ſlaves in chairs to the hoſpital. The number of the ſick brought from the ſhip amounted to eighty-four: here they likewiſe interred two, who had died the preceding day before we came to an anchor.

The old ſailors had indeed frequently given us a melancholy account of the wretched treatment of the ſick in the hoſpitals at the Cape; but we found not only that, but every thing elſe even worſe than we had expected. On being received into the hoſpital each of us was allowed a coarſe woollen coverlid ſuch as are uſed for horſes, which ſwarmed

with vermin; and a wretched matraſs, ſtuffed with wool, to lie on. Our cheſts and hammocks they depoſited in a ſtorehouſe, but gave themſelves no further concern, whether or not they were ſafe there. I frequently obſerved thoſe who had in part recovered their ſtrength, ſlipping into this ſtorehouſe to fetch ſomething out of their cheſts; but they found them either empty, or perhaps vaniſhed altogether. The attendants themſelves generally commit theſe thefts: if any one makes an application to them concerning his property, they anſwer that the cheſt had perhaps been carried by miſtake to another place, and will be found there; found however it is not. If the loſer, at laſt, inſiſts on having his property produced and reſtored to him, inquiries are indeed made about it, but always without ſucceſs: nay, he even runs the riſk of being rewarded only with ill uſage for the pains he takes to recover his loſt property; for the attendants, when hard puſhed, carry their effrontery ſo far, as to maintain that their accuſer had not brought a cheſt with him from the ſhip, and only endeavoured in this roguiſh and fradulent manner to obtain one.

Each of the ſick is, without diſtinction, allowed twelve ounces of bread, half a pound of meat, and a pint of barley or rice broth; the attendants take for

for themſelves the portion of ſuch as from weakneſs are able to eat little or nothing: thoſe who are reduced to extreme weakneſs live almoſt entirely upon tea.—If the patient be ſo far reſtored, as to require only better food and freſh air to effect a perfect cure, the enjoyment thereof is frequently denied him; and he only is allowed more liberty, when he is able to bribe the attendants. The diet is the ſame throughout the year, the only variation being with reſpect to the fleſh-meat; viz. mutton four times, and beef three times a week; but theſe are of a very bad quality, and ſometimes quite uneatable, appearing quite black from its having been cooked in iron pots. Three times a day the phyſicians,* accompanied by two of the attendants,

* During my ſtay here, three phyſicians attended the ſick in the hoſpital: the name of the firſt was Madens, an Alſacian. This man had never ſtudied medicine, and perhaps never had a book in his hand, from which he could derive medical knowledge: in a word he was a moſt ignorant empiric. He had been a conſiderable time ſervant to a phyſician in Cape-town, into the favour of whoſe wife he found means to ingratiate himſelf, and married her after his maſter's death. As this lady poſſeſſed wealth and influence, he received permiſſion to cure wounds and external ſores and diſeaſes; he likewiſe made ſome trials on ſlaves to cure internal diſorders, and it ſo chanced that they recovered. This ſucceſs procured him the place of an aſſiſtant at the hoſpital; and in the courſe

attendants, and by a ſurgeon or apothecary and two ſlaves, who carry the medicines, go their rounds, and enquire into the ſtate of the ſick. According to the ſymptoms and the anſwers of the patient, they preſcribe a medicine, which is immediately adminiſtered by the apothecary; but herein much irregularity takes place; for as the apothecary wiſhes immediately again to rejoin the phyſicians, to receive their orders reſpecting other patients, it often happens that in his hurry he gives a wrong medicine, or perhaps none at all. When the phyſicians are gone, patients, who had been thus forgotten, ſometimes apply to the attendants, who then adminiſter ſome ſort of medicine, very rarely that which the phyſicians had preſcribed, but a doſe of whatever they firſt lay their hands on. In the evening a pſalm is read by a Calviniſt miniſter, and a ſtanza of a hymn ſung in every ward of the hoſpital. If any one of the ſick

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of time he was appointed one of the phyſicians, although he was entirely deſtitute of medical knowledge and ſkill; he was at laſt promoted to the rank of firſt phyſician. The ſecond phyſician was named Dampfle, a native of Switzerland, and equally deſtitute of medical ſkill. The third was Mader, a native of Erlangen, where he had acquired ſome knowledge of his profeſſion; and this latter joined to his ſkill a benevolent heart. But he ſeldom came to the hoſpital, having a great deal of buſineſs as an accoucheur,

die,

die, he is laid in the ſame ſtate he died in, clothed or naked, upon a bier covered with cloth, and carried away by four ſlaves, who have orders to bury him: but as no overſeer goes along with them, it often happens that they throw the corpſe either among buſhes or into a ditch to ſave themſelves the trouble of digging a grave. Thoſe who recover, muſt either do duty at the guard-houſe,* or if any Dutch ſhip happens to be at anchor, they are

* A long building on the outſide of the fort, where there are twenty ſoldiers, two non-commiſſioned officers, twelve cannoneers, and a bombardeer on guard. They are placed there chiefly for the purpoſe of keeping a proper and neceſſary watch over another adjoining building, in which thoſe diſcharged from the hoſpital are maintained, till ſhips arrive to carry them farther. But I have ſeen perſons there, who had juſt come from the hoſpitals, treated like the ſlaves, and forced to drag the cart and mend the roads; yet their diet was very bad, and if they ſeemed to be remiſs in their work, the corporals, under whoſe ſuperintendance they were, ſcrupled not to inflict blows upon them. I know that the Eaſt India Company had ordered better food and treatment to ſuch perſons: but it is to blame that it does not demand a ſtricter account from the chief officers at the Cape. Schall, the officer who had the command over this houſe of reception for convaleſcents, was a good honeſt man: but he was not made acquainted with the many acts of injuſtice committed here; eſpecially as it was not cuſtomary for him to viſit the place himſelf, truſting to the reports brought him, which were drawn up by thoſe intereſted in concealing the abuſes.

put

put on board to be conveyed to their place of deſtination. I lay four weeks in the hoſpital, was then removed to the guard-houſe, and was, after fourteen days, ſelected by Mr. Brand, and taken to the poſt over which he had the command, in Falſe-Bay.* There I remained a year, and had various kinds of labour to execute, and among others the following: If ſhips arrived, I aſſiſted in loading and unloading them; when the ſhips were gone, I was obliged to cut wood in the mountains, to procure ſtones from the rocks, and the like. But all this did not laſt long; I was promoted to another poſt, on the following occaſion. My maſter's houſe-ſteward, Rapch by name, a taylor, and native of Bremen, an honeſt worthy man, but given to drunkenneſs, had once ſo intoxicated himſelf, that he was utterly incapable of executing the duties of his office; which conſiſted in

* At Falſe-bay there are conſiderable buildings. M. Vaillant has given us a full and accurate deſcription of theſe and the ſurrounding country. Twenty-eight ſoldiers and ſeveral ſeamen keep guard, under the command of one ſerjeant and two corporals. The corporals at that time were Helmer, a Hanoverian; and Cotky, a Dutchman: the ſerjeant's name was Schenko, and he was a a native of Germany. M. Brand, my maſter, had the ſuperintendance over the whole poſt, and held here the rank of a captain; and he was likewiſe in the town preſident of the council of burghers.

attending

attending upon the foreign gueſts: and at that time there happened to be a great deal to do, as ſome Engliſh ſhip lay at anchor, and the officers had come aſhore to my maſter's houſe. His ſon accordingly fetched me away from my work, and I was appointed houſe-ſteward in the ſtead of honeſt Rapeh, who had been already ſix years in the family. I was but badly qualified for my new employment: as I knew no other language but my mother-tongue, and therefore was not able to converſe with the ſtrangers, or to underſtand them when they called for any thing. Herein my maſter's ſon generally aſſiſted me, and by degrees I learned many phraſes of other languages. I had executed the duties of my office almoſt a whole year, to the entire ſatisfaction of my maſter and his children; but the miſtreſs of the houſe was not pleaſed with me, becauſe I was a man of few words; ſhe therefore on every occaſion endeavoured to throw obſtacles in my way; and even when I was ſitting quietly in my chamber, often ſaid to her huſband: "The German is certainly picking the vermin from his ſhirt, as he is ſo ſtill in his chamber: Manus (ſo ſhe called my predeceſſor Rapeh, his chriſtian name being Hermannus) was a much better man; for he was at leaſt lively and converſable."—Such ſpeeches cauſed me much vexation, and I ſpoke thereof to my maſter's ſon: but he as well

well as his father adviſed me not to make myſelf uneaſy on that account. My maſter had a houſe in Cape-town, whither he now removed, it being the ſeaſon of the year when no ſhips arrive in Falſe-bay; and he took his whole family and me likewiſe along with him. Here a ſeparate apartment was aſſigned me; and as I had very little domeſtic employment, my maſter gave me Dutch copies, that I might exerciſe myſelf in writing. His ſon acted the part of tutor, and corrected my errors. By theſe means I not only learned the firſt elements of writing, but likewiſe acquired a more intimate acquaintance with the Dutch language. My maſter expreſſed great ſatisfaction at my progreſs, and exhorted me to continue theſe exerciſes, that on ſome future occaſion he might be able to recommend me to a profitable place. In the ſequel, however, I found that he did not fulfil his promiſe; and on no other account but becauſe the miſtreſs of the houſe was inimical to me. My maſter had a great deal of buſineſs to tranſact: whatever was imported or exported paſſed through his hands; he was paymaſter of the troops ſtationed here; had the charge of forwarding the goods to other countries and quarters of the globe; and was in a manner the agent of the land-owners and coloniſts with reſpect to the foreign articles they purchaſed and the products they

they ſold. He kept two clerks, who were often obliged to work night and day, when many ſhips lay in the road; and he placed me in the counting-houſe as an aſſiſtant to them, to dictate to them the accounts and liſts which they were copying. I had now been two years in the ſervice of this family, and was on the whole ſatisfied with my lot. I laid hold of every opportunity to increaſe my ſtock of knowledge and cultivate my underſtanding: this induced my maſter to commit to me ſeveral affairs, which he uſed to execute himſelf: he gave me ſeveral ſmall accounts to write out, and my performance met with his approbation; nay, he even ordered me ſeveral times to diſtribute in the magazines of the Company the monthly rations to the ſervants of the Company, and to deliver to them rice, flour, cotton, and the like; and I had the good fortune to commit no miſtake.

My maſter poſſeſſed an eſtate* in the country, at the diſtance of three day's journey from the Cape, on the road to the warm baths; this eſtate he viſited every year for a few weeks, to make regu-

* My maſter's ſon was the oſtenſible poſſeſſor of this eſtate; for a ſervant of the Company is allowed only to have a houſe at Cape-town, but no eſtate in the country.

lations

lations for the future, and to give orders relative to the management of the farm to his ſteward, Barenſmahl by name, a native of the biſhoprick of Munſter, a rude ſevere man, who before my arrival at the Cape had been accuſed of murder. I ſhould moſt willingly have gone along with my maſter; but as, beſides his two eldeſt daughters and Lieutenant Müller,* his ſon likewiſe accompanied him, I was obliged to remain at the Cape, to ſuperintend various affairs, to copy ſome accounts, and, in caſe he ſhould not return before the commencement of the following month, to take charge of the diſtribution of the rations in the Company's magazines. I foreboded that I ſhould not have many chearful hours during his abſence; and as I expected, ſo it happened. Even on the firſt day of the departure of my maſter, I had a quarrel with my miſtreſs: he had confided to my care the keys of his cabinet, with the expreſs command, that whenever his wife or the clerks went thither, I ſhould accompany them. But my miſtreſs inſiſted that I ſhould give her the keys, and remain in my own apartment. I replied, that I muſt obey the orders of my maſter, and attend her to the cabinet. This anſwer rouſed her

* He was a native of the biſhoprick of Würzburgh, and had ſerved an apprenticeſhip to a butcher.

anger

anger to the higheſt degree; ſhe furiouſly ſnatched the keys out of my hands, and abuſed me in terms that could have been expected to flow only from the mouth of the loweſt ſlave-wench. I bore it all patiently, and returned to my apartment, to conſider what I ſhould now do. At laſt I came to a reſolution to leave the houſe, and to repair as ſpeedily as poſſible to my maſter in the country. Juſt as I was on the point of putting it in execution, my maſter's third daughter, whoſe name was Kate, came to me. When I had informed her of what had happened, and of my determination to go to the country, ſhe earneſtly begged me to remain; and at the ſame time told me, that if I would come to the Company's garden in the evening, ſhe would wait for me there, as ſhe wiſhed to have ſome converſation with me about affairs of importance.

She was fourteen years of age, pretty, and well-grown; was fond of being employed where I was, and took great pleaſure in hearing the German language. After dinner I went to the fort to wait upon Major Blümer,* an intimate friend of my maſter, and related to him how I had been treated: he adviſed me to have patience, and of-

* By birth a Heſſian, and formerly a baker.

fered,

fered, in caſe I ſhould meet with any farther ill uſage, to give me a lodging at his own houſe till the return of my maſter. At four o'clock I repaired to the Company's garden, to learn from little Kate what affairs of importance ſhe had to communicate to me. I found her at the entrance, ſhe laid hold of my arm, and we walked about the garden: the things ſhe informed me of were of no conſequence; but the flattering expreſſions ſhe uſed towards me, gave me reaſon to believe that I was not indifferent to her. She aſſured me, that I might in time become a man of conſequence, if I continued with her father, and chooſe myſelf a wife out of a rich family of diſtinction; that her father had raiſed himſelf by ſimilar means.* As the tender-hearted girl was beginning to tell me what

* He came to the Cape as a common ſoldier, and had the good fortune to be appointed orderly-man to the Governor, and to improve himſelf in reading and writing; while in this ſtation he likewiſe became acquainted with his preſent wife, who had been pregnant by an Engliſh officer. She took a liking to the young ſoldier. When the Governor, who loved Brand, obſerved this, he endeavoured to diſtinguiſh and recommend him ſtill more; and accordingly the marriage was happily concluded. Brand, being an Engliſhman by birth, was appointed a clerk, and employed at the counting-houſes, in which buſineſs was tranſacted with the Engliſh ſhips that touched at the Cape. He roſe higher and higher, till at length he obtained his preſent ſituation.

her

her mother had reſolved upon with regard to me, we ſaw her coming towards us with her two youngeſt daughters: and as ſhe had eſpied us, we durſt not endeavour to avoid her. I was not a little diſturbed at this unexpected meeting; eſpecially when ſhe approached nearer to us, and I was able, from the anger flaſhing from her eyes, to form a conjecture of the inward workings of her mind. I addreſſed her, and begged pardon for having preſumed to walk with her daughter; that as I was returning from the fort, I had accidentally met her in the garden, and aſked her permiſſion to attend her home. Contrary to my expectation, I received a friendly anſwer from the mother, was deſired to remain with them a little longer in the garden, and afterwards to accompany them to a beautiful vineyard near Cape-town, called the *Red-Flower*. Accordingly I walked with them to the vineyard; we converſed about various ſubjects, and did not return till the evening; when I even had the honour to ſup with my miſtreſs. After ſupper I retired to my apartment, where I continued ſome hours ſettling ſome accounts: while in the midſt of my work, a female ſlave brought me orders immediately to attend my miſtreſs. I haſtened to her room, and was received in the moſt friendly manner; at laſt ſhe ſaid to me, "Now that we are without witneſſes, tell me

the truth: did you not make an aſſignation with my daughter to meet in the Company's garden? and have you not deſigns upon her? for I have obſerved that ſhe frequently enters your room." I was at a loſs what to ſay, but at length repeated what I had told her in the garden, pleaded my cauſe as well as I could, and endeavoured to convince her that her daughter had never viſited me but in company with her brother, and had always converſed with me upon indifferent ſubjects, and eſpecially upon the ſedateneſs of my conduct. All my excuſes were rejected, and ſhe continued: "my daughter has confeſſed to me the whole buſineſs, I am acquainted with your views; by vain attempts to conceal any thing from me, you will therefore greatly injure yourſelf, for I alone am able to promote your proſperity, and to make you a man of reſpectability and fortune." This ſpeech was followed by menaces and promiſes; but I perſiſted in what I had ſaid before, wiſhed her a good night, and left the room, while ſhe was calling out after me, "I ſhall know, Sir, how to render you more communicative." From all this, and from the whole tenour of her conduct, it was eaſy to diſcern her views; I was therefore obliged to proceed with the utmoſt prudence and caution, leſt I ſhould plunge myſelf into the moſt abject miſery by firſt gratifying her deſires, and afterwards becoming the

the object of her perſecution and malignity. Inſtances of this kind happened frequently during my reſidence at the Cape; I ſhall, however, relate only one, from which a judgment may be formed on the character of the women at the Cape: A reſpectable gentleman, of the name of Munch, was married to a beautiful young lady; and in order to remove every temptation, he admitted no ſtrangers into his houſe; he kept a tutor however, for his three children, of the name of Lupmann, a native of Pruſſia.* His wife endeavoured to gain the affections of this young man, and to engage him in a criminal intercourſe. He went one day after the hours of buſineſs into the garden behind the houſe, and amuſed himſelf with pruning the vines; his miſtreſs, perceiving him from the window, called to him, and deſired that he would come up into her room and diſpel her *ennui*. He obeyed; and either from hurry or miſtake took the pruning knife with him into the room. The lady locked the door, and then made him propoſitions which it was not in his power to repel. Hearing on a ſudden the voice of her huſband, whoſe return ſhe had not expected ſo ſoon, the

* He was born at Hauſbergen, in the vicinity of Minden, where he held the place of a foreſter. Through the intereſt of Colonel Gordon he afterwards obtained a more lucrative office.

baſe woman, in order to ſave herſelf from reproach and diſgrace, ſhrieked in the moſt dreadful manner, and called for aſſiſtance. Her huſband haſtened to her room but found the doors locked, which ſhe pretended to be unable to open. He therefore ordered ſome of his ſlaves to break it open, and found the tutor, in whom he had hitherto placed a boundleſs confidence, in a ſtate of apparent perplexity and conſternation, and his wife in tears. She immediately flew to him, ſhowed him the knife and ſaid—"With this knife the baſe villain has threatened to murder me becauſe I would not comply with his wicked deſires; I was compelled to exert myſelf to the utmoſt to wreſt it from him, and prevent his murderous deſign; your preſence alone has reſcued me from death." The unfortunate tutor being ſtruck dumb with fear, and unable to utter a word in his defence, his ſilence became an additional motive with the huſband to credit the aſſertions of his wife; he therefore cauſed him immediately to be lodged in the Drunk,* to be tried on the two-fold charge of adultery and murder. He was found guilty, and condemned to be tranſported in irons for thirty years to a neighbouring iſland. This rigorous ſentence was, however, ſoon altered through the interceſ-

* The principal gaol at the Cape.

ſion

ſion of Colonel Gordon, who, being acquainted with the character of Mrs. Munch, gave full credit to the declaration of the tutor, and contrived to gain the confidence of her favourite ſlave. By this means he was confirmed in his opinion of the veracity of the tutor, took him under his protection, and ordered him to be removed to the Caſtle; informing the Court that he was convinced, by the teſtimony of irreproachable witneſſes, that the tutor was by no means ſo guilty as he was ſuppoſed to be, and that, if they perſiſted in the ſentence paſſed, he ſhould report the caſe to the government of the United Provinces, and alſo ſend two witneſſes to Holland. *Munch*, at firſt would not relax; but his wife, being aware that in the end ſhe might be called to an account and puniſhed, contrived to put a period to the whole buſineſs, by repreſenting to her huſband that he would do well to ſave the enormous expence attending proceedings of this nature, and to reſign the baſe tutor to the vengeance of heaven. Theſe arguments ſatisfied the huſband; the proceedings were ſtopped, and the tutor was ſet at liberty. I could relate a great variety of ſimilar ſtories, but I ſhall reſume the narrative of my own events. I uſually received my breakfaſt at ſeven o'clock, but this morning none was ſent to me. At ten o'clock I ſent a ſlave to my miſtreſs to aſk

for my breakfaſt; ſhe ſent it me, accompanied however with this intimation, that I muſt myſelf fetch the breakfaſt, as well as whatever elſe I might want. After dinner I was ordered to bottle off ſome wine; I did ſo, but as a few bottles, which had been damaged by the ſlaves in cleaning them, broke, I was reprimanded in the moſt violent manner, nay, threatened with blows. This treatment excited my utmoſt indignation; I threw the letter, which I held in my hand, on the ground, haſtened into my room, dreſſed myſelf, and left the houſe. I went to the Caſtle, and informed Major Blümer of what had happened, who adviſed me to ſtay with him until the return of my maſter. This advice met with my fulleſt approbation; I returned, however, once more to my habitation, packed up what ſmall effects I poſſeſſed, and wrote a note to my miſtreſs, wherein I informed her that I was going to join my maſter, and that therefore it would not be in her power to report me to the Governor as a deſerter. I thought it my duty to follow my maſter, although I was perfectly ſenſible that I could not long continue in his ſervice, being perſecuted by his wife, who completely governed him. I muſt here declare, that in the courſe of my travels I have viſited no country where the women govern their huſbands in ſo deſpotic a manner as at the Cape.

The

The major gave me alſo a letter for my maſter, and I ſet off, happy in having eſcaped the ill treatment of a baſe woman. On my journey it ſtruck me, that as, according to my engagement, I had to ſerve five years longer, it would be better to entreat my maſter either to replace me in my firſt poſt, or among the guards of the line. My maſter was aſtoniſhed at my arrival; I was obliged to acquaint him with the cauſe of my journey, which I did, adding my requeſt, to be releaſed from my preſent employment, and to be placed again in my former poſt or among the guards of the line. "At preſent," he replied, "I can do nothing for you; as ſoon as I return to Cape-town I will provide you with ſome place or other; in the mean time you ſhall ſtay with me."

On the fifth day after my arrival came an expreſs with the intelligence, that three Engliſh ſhips had dropped anchor in the bay, which cauſed my maſter to return immediately to town, where we arrived the next day. No body took the leaſt notice of me on my arrival in the houſe; my room was locked and nobody offered to open it. I remained therefore in the paſſage, until my maſter, coming out of his room, found me there; he aſked, why I did not go into my room? and on telling him in reply, that it was locked, he fetched the key and

returned to his room while I went into mine. I found every thing there in the utmoſt confuſion, and was employed in arranging ſome books and writings, when I was called by my maſter. It clearly appeared from his countenance that ſomething had happened; he bid me follow him into his room. The confuſion was ſtill greater there than in my own room; letters, bills, writings, lay all tumbled together. I was ſtruck with terror and amazement, and called to an account by my maſter; but I anſwered him, that long before my departure the key had been taken from me. I aſſiſted him in collecting and arranging the ſcattered papers, but we ſoon found that many of them were miſſing, a diſcovery which enraged my maſter to ſuch a degree, that he bid me go about my buſineſs, and locked the door. His wife was firſt called to an account, but ſhe was prepared to meet the charge, becauſe ſhe had deliberately removed the papers for the ſole purpoſe of injuring me. She told her huſband with the utmoſt impudence, that immediately after his departure I had been in the room, rummaged and ſearched it all over, and put ſome papers into my pocket which had induced her to take the key from me. She then ran up to me with the viſage of a fury, attempted to ſeize me by the hair, and to ill-treat me. My maſter, who had followed her, endeavoured to keep her

off

off, and assured her that I should be severely punished; but she attacked me again, collared me, and struck me in the face. Enraged at this treatment, I threw her on the ground, left the house and hastened to the castle. Major *Blumer* not being at home, I applied to Colonel Gordon, gave him a faithful account of what had happened, and requested him to place me on military duty. He replied, that he must first speak to my master, on whose interference in my favour he should see what he could do for me; in the meanwhile he ordered me to remain with Serjeant *Schuster*. The latter soon disclosed to me what would be my fate; they would not suffer me, he said, to remain in the Castle, but would send me by the first ship to Batavia, where I should be obliged to remain all the future term of my servitude. He at the same time depicted to me both the country and service of Batavia in such frightful colours, that I lost all my courage. Lieutenant Von Baalan,* who joined us soon after, confirmed the truth of *Schuster's* account, adding, that I might have made my fortune at the Cape had I flattered the vanity of Mrs. Brand, and had better understood the value of her wishes.

* This gentleman, who embarked in Holland as a common sailor, by three years of service had obtained a lieutenant's commission.

But

But what was I now to do? To remain at the Cape was, under the preſent circumſtances, utterly impoſſible; and I could not think of going to Batavia, of which I had received ſo diſguſting a deſcription. I reſolved, therefore, to deſert; but whither? That was the queſtion. I could not venture on board an Engliſh ſhip, ſince Mr. Brand, on being informed of it, would certainly have inſiſted on my being delivered up to him. Without conſidering the great difficulties and fatigues, the extreme dangers and miſery to which I expoſed myſelf, I therefore determined upon returning to Europe by land, and executed this deſign in the following manner:

About duſk I went to my maſter, and entreated him to keep me in his ſervice, but to ſend me back to *Falſe-bay*, as he muſt be ſenſible that I could not exiſt under the ſame roof with his wife. At firſt he diſapproved of my propoſal, but at length conſented, on my aſſuring him that I would rather join the Company than remain under the orders of ſuch a woman. I was however obliged to ſtay a few days longer, as ſome Engliſh officers were expected, and as *Rapch*, who was ordered hither from *Falſe-bay* to ſupply my place, was not yet arrived. On the following day ſix Engliſh officers actually

actually arrived, and in the evening *Rapeh* alſo made his appearance.

On the 4th November, 1783, I ſet out for the bay, delivered my trunk to the driver of the Company's waggon, and ſold the arrears of my wages, as well as thoſe effects which became uſeleſs, from the reſolution which I had embraced. Among the garriſon of the *Meiſenberg* (Meiſenmount) was a corporal of the name of *Martens*,* a native of the

* From this gentleman M. Vaillant received a variety of uſeful information, and probably alſo much of that which he afterwards publiſhed as his own obſervations, and as the reſult of his own reſearches. Whoever is in the leaſt acquainted with the Cape, muſt know that it coſts conſiderable trouble to obtain permiſſion to undertake a journey into the country, even on foot, and without the leaſt baggage, &c.; and yet at a time when the beſt underſtanding did not prevail between between Holland and France, M. Vaillant pretends to have travelled there with a great retinue. It is well known that a French regiment in the pay of the Company was obliged to leave the country, merely becauſe the officers uſed to reſide ſeveral weeks with the planters, without the leaſt attempt to make ſuch enquiries as M. Vaillant pretends to have made. He endeavours to render his aſſertions plauſible by ſaying, that he did not travel by the common road, and that he carefully avoided the habitations of the planters. But admitting this to be true, at the time of his journey, his undertaking at leaſt could not have remained unknown at the Cape; nor can his collection of natural curioſities be alledged as a proof of his having

the Electorate of Hanover, who, having attended Colonel Gordon on a journey into the interior, as far as *Caffreria*, had projected a map of the country which he had traverfed, and preſented it to the company, in the hope of receiving a handſome reward; but inſtead of obtaining any recompenſe, he was ordered never in future to attempt drawing a ſimilar map, on pain of thirty years imprifonment in irons; yet, regardleſs of this threat, he would frequently ſhut himſelf up in his room, and draw ſimilar maps. I courted and obtained his friendſhip; but nevertheleſs, he always carefully concealed his work as ſoon as I entered the room. One day, however, I took an opportunity of telling him that I knew perfectly well what he was about, and that he had no reaſon to be afraid of me, as I was likewiſe extremely fond of things of this kind, and entreated him to let me

having actually performed his pretended journey, for they may be bought in Cape-town of the inhabitants, ſlaves and Hottentots. I ſhould not, however, deny, that the Governor may have given M. Vaillant leave to viſit ſome individual planter; but I incline to think, that he appropriated to himſelf the obſervations made by Colonel Gordon, in the courſe of the voyage which he undertook in the name of the Governor. I am alſo to obſerve, that every new Governor is bound to perform a journey in the country as far as it belongs to the Company; but Governor Plethenberg ſent Colonel Gordon in his ſtead.

have

have one of his maps of the interior of the country. This he refuſed, but allowed me to take ſome copies of his original drawings. I immediately ſet to work, and ſucceeded tolerably well. Within a ſhort time I was fully prepared for my journey, but could not depart till the 24th December, when I requeſted and obtained leave of Serjeant Schnecto to go to the Cape. I left the bay about noon, and ſteered my courſe towards a plantation which, from a former governor of the name of Stiel, has taken the appellation of *Stielſt's Bush*, or *Giore*. But before I enter upon the narrative of my arrival in Stiel's Buſh, and my ſubſequent travels, I ſhall here inſert a table of the company's yearly revenue and expence. By ſo doing, I truſt I ſhall render an acceptable ſervice to many of my readers, as my ſtatement may be relied upon, it being chiefly extracted from authentic papers in the poſſeſſion of my maſter.

According to the general account for the year 1782, the Company's annual revenue and expenditure ſtood as follows:

REVENUE.

	dollars.
Chr. Bamm, to whom the duty on wine was let, paid	43,000

Maier,

	dollars.
Maier, who farmed the duty on meat;	19,300
Gottfried Jan farmed the duty on wine, coffee and ſugar, at	8,600
The Company's own houſes on the Cape, and in Stoellen-buſh produced	3,272
Each houſe, whatever buſineſs may be carried on in it, pays eight dollars per annum, and theſe buildings are 409 in number. In addition to this ſum every burgher pays an exciſe duty on every article conſumed in his houſe, and provides an uniform for himſelf, and a variety of accoutrements and implements. In war-time every burgher is compelled to do duty as a ſoldier. The greateſt part keep horſes and ſerve as cavalry, and the reſt do duty as foot ſoldiers in the newly erected large battery called New Amſterdam.	
Houſe-keepers, who are not burghers, emancipated ſlaves, and the Company's ſervants, who rent houſes, which are at the ſame time held in fee ſimple by burghers, pay each of them twelve dollars for the uſe of the houſe. The number of thoſe houſes being 110, the ſum which they produce is - -	1,320

Every

dollars.

Every planter being obliged to pay the tenth part of his income in ready money, or to ſuffer himſelf to be aſſeſſed at that rate, the Company's revenue under this head is as follows :

From the low grounds, chiefly laid out in Gardens - - - - - -	2,007
From the large and ſmall Conſtanze -	1,240
From Steinberg, the Round-buſh, and Red-flower - - - - -	2,370
From the Black-land, Red-ſand, and Cartwrights' quarter. - - - - -	1,790
From Falſe-bay, Snake's-head, Nothenhook, and Three-heads - -	2,076
From Stiel's-buſh, which is the largeſt plantation, contains 106 burghers, and a church, and is governed by a Lord Lieutenant - - - - -	3,007
From the French-back, Hottentot's-iſland, and Socorws-dale - - -	1,090
From Sheep-mount, Mothergate, and Battle-bay - - - - - -	9,70
From Drane-rock, Horſe-mount, and Silver-mine - - - - - -	1,212
From Simon's-dale, Perlmount, and Waggon-dale - - - - -	1,309

From

	dollars.
From Rietbeck's caſtle, barracks, and Honey-mount	2,080
From Piquet-mount, Hand-mill, and the twenty-four rivers	1,958
The reſt of the planters, who reſide at a greater diſtance in the country, likewiſe contribute to the public revenue; in 1782 their number amounted to 338 (27 of whom were yet yet enjoying an exemption from taxes), and paid in the whole	7,340
For each ſlave, purchaſed by a burgher or planter, a duty of 10 dollars is paid; the number of ſlaves thus bought, amounting annually to about 50, the revenue is, upon an average	500
The annual poll-tax for each ſlave is 5 dollars; ſuppoſing their number to amount to 8000, the ſum total is	40,000
Total of the Revenue	144,441

The planters are moreover bound to ſell ſome articles to the Company at a certain reduced price; e. g. 100 pounds of barley, wheat, beans, peaſe, &c. for 12 groſhen.

The meat-farmers are alſo obliged to deliver to the

the company ſtands in need of, at a certain rate; for inſtance, a ſheep for 12 groſhen,* a bullock for 1 dollar and 12 groſhen.

The company pay alſo very low prices to the planters for wine, that is, 12 dollars for a caſk of about 800 cans.

The anchorage paid by foreign bottoms, goes alſo into the Company's cheſts, but cannot be placed to account, as the Company itſelf muſt pay the ſame anchorage in foreign harbours, and the revenue and expenditure under this head are nearly balanced.

EXPENDITURE.

	dollars.
To repairs of the fortifications and batteries	2,000
To the Governor	25,000
This officer is obliged to keep four clerks and twelve horſes	
To the deputy-governor or vice-preſident	10,000
To the Company-maſter as intendant of ſhipping	15,000
To the chief magiſtrate of the city or preſident of the civic council, who is obliged to keep two clerks and ſix horſes	18,000

* A groſh is about one penny three farthings Engliſh money.

	Dollars.
To the Attorney-General - -	8,000
The other perſons who hold places under government, and are called aſſiſtants, have all 1000 dollars a year; the oldeſt of them having ſomething more, the whole expence under this head amounts for 27 to - - - - -	30,000
The officers who do not belong to the military, and are called *bas*, receive very little pay, amounting uſually to about 240 dollars per annum: they are 14 in number, and receive in the whole	3,360
The warrant-officers, who do not properly belong to the military, receive ſtill leſs, in general 59 dollars each; which amounts for 20 to - - -	1,180
The artiſans employed by the Company, ſuch as ſmiths, rope-makers, &c. receive 59 dollars; they are 300 in number, and the whole of their pay amounts to - - - - -	1,770
Two quartermen, and ten ſhipwrights, receive 70 dollars, making in the whole	840
Seamen who are conſtantly employed at	

different

	dollars.
different places, as for inſtance, in the dockyards, or in Falſe-bay, &c. each in proportion to his ſervices, from 3 to 6 dollars, and free rations of rice, &c. the whole amounting to - - -	6,943
The head bailiff receives - -	2,500
The two under bailiffs receive -	600
Three Calviniſt clergymen, in the ſervice of the Company - - -	900
The three phyſicians belonging to the hoſpital - - - - -	3,000
To the maintenance of the 140 ſlaves belonging to the Company -	1,000
The under-ſtaff, i. e. the public executioner, his aſſiſtant, &c. &c. -	1,500
Twelve Caffrees, who are appointed overſeers to maintain ſtrict diſcipline among the ſlaves - - - - - -	300
Thoſe ſoldiers who are employed at Capetown in felling wood, burning lime, or as labourers, and therefore are not included in the regular liſt of the military, receive in proportion to their merit,	

	dollars.
from 9 to 12 florins* each, and even more. There are about 160 of them, and their pay amounts to - - -	16,000
The pay of the garriſon, conſiſting of 500 ſoldiers, 180 artillerymen, &c. amounts to - - - - - -	183,100
Total Expenditure	330,993

The hoſpital coſts the Company nothing, as there is a ſufficient ſtore of beds, kitchen utenſils, matraſſes, and other articles; and as every patient muſt give up his pay for his maintenance as long as he remains there: indeed if he is only a few days in the hoſpital, he muſt give up his month's pay. For the reception, maintenance, and attendance on the ſick brought from other ſhips, the reſpective captains muſt provide, paying for each patient immediately on his admittance, in advance for fourteen days, a Dutch florin for each day.

For rice and arrack, which the Company brings to the Cape from the Eaſt Indies, they receive in return bread and wine for the ſhips.

* The florin is worth about 1s. 8d. of Engliſh money.

Many

Many readers will be ſurpriſed to find from the above ſtatement, that the Dutch Eaſt India Company draws ſo inconſiderable a revenue from the Cape, and have ſuch heavy expences to defray: but they muſt conſider, that the poſſeſſion of the Cape is almoſt indiſpenſably neceſſary to them for the ſecurity of their ſhips ſailing to India, as they are there ſupplied with freſh proviſions, water, wine, &c. &c. I omitted above another heavy expence which the Company have to defray: namely, the maintaining a foreign regiment here. Not deeming the uſual garriſon ſufficient for the defence of the Cape againſt an attack of the enemy, they took into pay for ſeveral years ſucceſſively, a Freneh regiment, and ſtationed it here. It is eaſy for every reader to form to himſelf an idea of the great expence which ſuch a regiment of from twelve to fourteen hundred men muſt occaſion. And as theſe mercenaries, when they had formed acquaintances at the Cape, and in a manner become orientalized, were uſually brought back to their own country, and others ſent to the Cape in their ſtead; conſiderable additional ſums muſt have been expended for tranſports, &c. In the courſe of a few years, four French regiments were in garriſon here.

The

The Company might derive many other advantages from the Cape, and might diminiſh their expences, if their ſervants in power acted with more uprightneſs, and with greater attention to the intereſts of their employers. On the form of government at the Cape, on the manners of the inhabitants, &c. &c. Vaillant and other travellers have communicated to the public important and juſt obſervations.

CHAP.

CHAP. II.

The Author commences his Journey into the Interior of the Country—He purchaſes a new Carabine of the Head-bailiff at Stielens Boſch—Powder and Ball he partly receives as a Preſent, and partly endeavours to procure the like Neceſſaries by other means; and then purſues his Journey—At firſt he paſſes the Night at the Houſes of ſome of the Planters; but afterwards avoids them, and either takes ſhelter in the Kraals of the Hottentots, or remains all night in the open Air, kindling a Fire that he may ſleep ſecure from the Attacks of wild Beaſts—The Author often contradicts the Accounts published by Vaillant, and even maintains that he did not travel through this Part of the Country.

ON the 25th of December, in the evening, I ſafely arrived at Stielens Boſch: here I was acquainted with the head-bailiff, who had often ſeen me at Brand's: I repaired, full of confidence, to his houſe, and was well received. He queſtioned me concerning the object of my journey: and I told him, that I had many things to regulate at my maſter's eſtate. Here I purchaſed a new carabine, which I did without difficulty, as I pretended

that I wanted it merely for the purpoſe of defending myſelf, in caſe I ſhould be ill-treated by Brand's land-ſteward, Barenſmahl, againſt whom many complaints had been made to my maſter. On the 26th, accompanied by the two ſons of the head-bailiff, I proceeded about ſeven Engliſh miles farther to the eſtate of another acquaintance, named Münch. He was juſt on the point of ſetting out from Cape-town: this intelligence greatly terrified me; but I endeavoured immediately to recollect and compoſe myſelf, for fear of exciting ſuſpicion; and I met with a very friendly reception on telling him that I was on my way to Mrs. Brand's eſtate. I requeſted Mr. Münch, to whom I ſhewed the carabine, to furniſh me with a pound of gunpowder, either for ready money, or upon condition to return him the ſame quantity again. He made me a preſent of two pounds and of thirty balls; and promiſed ſometimes to viſit me after his return from the Cape, for the purpoſe of going with me on a hunting expedition. I expreſſed great joy at this propoſal, and promiſed to make every thing as agreeable to him as poſſible. After refreſhing myſelf I took my leave of Mr. Münch, of whom I begged that he would not mention at the Cape that I had been with him, as my miſtreſs had forbidden me to call at his houſe. It is not indeed uſual at the Cape to purſue a deſerter who flees

flees towards the interior of the country, as they believe that he cannot eaſily eſcape in that direction: there was not, therefore, any abſolute neceſſity to requeſt Mr. Münch to be ſilent about my arrival at his houſe; I deemed it, however, more prudent to take that precaution.

On the 27th I arrived in the neighbourhood of Brand's eſtate; but concealed myſelf till night, and then went directly to the habitation of the ſlaves, that I might not be obſerved by Barenſmahl. I likewiſe forbade the ſlaves to notify my arrival to him, as I intended to proceed further the next day. I ſupped on ſome rice and fiſh, but my mind being oppreſſed with care and anxiety, I was unable to ſleep. Before break of day I deſired the herdſmen to put me into the way to Gerhard Hütter's Settlement, which is ſituated four miles* farther. Before I parted from him I requeſted ſome gun-powder of him, pretending that I had loſt my own; and promiſed to ſend him from Cape-town double the quantity he might lend me. He accordingly gave me half a pound, reſerving only a ſmall quantity for himſelf to defend the cattle from the attacks of wild animals. The road led

* The German mile, to which the author alludes, is equal to about three Engliſh miles and a quarter.

through

through a thicket, where I ſaw ſeveral tygers which were baſking in the ſun, and lying ſtretched out upon the rocks: I was much terrified when I obſerved that they had ſeen me; but none of them ſtirred from their ſituation. To the right and to the left of me I eſpied habitations belonging to the planters; but I carefully avoided them, though much tormented by hunger and thirſt. Quite exhauſted, I at length arrived at Mr. Hütter's, who was juſt returned from hunting, and was taking ſome refreſhment. He welcomed me in a friendly manner, enquired after my maſter, and queſtioned me concerning the object of my journey, and ſeveral other things. I related to him the moſt recent occurrences at the Cape, and told him that I had been commiſſioned by my maſter to purchaſe ſkins from Thomas Dreyer.* Mr. Hütter believed all I ſaid, entertained me in a hoſpitable manner, and on the following morning furniſhed me with a horſe as far as Thomas Dreyer's habitation, which lay two miles and a

* Dreyer had been a game-keeper; he poſſeſſed a conſiderable eſtate, and kept ſeventy-ſix ſlaves. Brand bought the furs and ſkins of him; and had them ſo far dreſſed and prepared, that they might be ſent by ſea to England.

half

half further up the country. When I arrived at Dreyer's I ſent back the horſe by the Hottentot who had been ordered to accompany me. Dreyer was not at home: his wife informed me that he was gone to Stielens Boſch, and would not return till ſix days after: but told me I might remain at her houſe as long as I pleaſed. I accepted her offer, and ſtaid there three nights. I now formed a reſolution to avoid entering in future any of the houſes of the planters, leſt I ſhould perhaps at laſt be detained as a deſerter; in purſuing my journey I therefore kept at a diſtance from all habitations. I halted for the night in the vicinity of the planter Meyback's dwelling, at a place where cattle had been feeding. I ſlept ſoundly till towards morning, when I was awakened by the howling of wolves. The dew had penetrated my cloaths, and I ſhivered with cold; I therefore roſe, purſued my journey, and after walking two hours, came to the fields of a planter of the name of Mühlmann: here I found his ſlaves, of whom I requeſted ſome food; two of them preſented to me their portions of rice and fiſh, and in return I gave each of them a guilder, and then proceeded forwards. Towards evening I arrived at Satani-bay; I aſcended the adjoining mountain, from which I could overlook the ſea and an extenſive tract of country; here I made a large fire, and lay down to ſleep without any

any apprehenſion of danger. At break of day I reſumed my journey, and ſoon reached the neighbourhood of the eſtate of one Woltmann. Wiſhing to ſpeak to the ſlaves, I ſent to their habitation and found there the maſter of the ſettlement: he took me to his apartment, hoſpitably entertained me, and enquired concerning the object of my journey.* I replied, that my maſter had given me permiſſion to make an excurſion of pleaſure as far as Blettenberg-bay. I halted three days at Woltmann's houſe, and then in company with a ſlave, who was ſent along with me as a guide to carry my baggage, and proceeded to Mr. Spittler's eſtate, which lies on the Salt-riviere, at the diſtance of three miles from Satani-bay. After I had taken ſome refreſhment at this place, I purſued my journey through thickets and trackleſs parts, for the purpoſe of avoiding all habitations: when in want of food, I repaired to the paſtures and fields, and bought ſome proviſions of the ſlaves. The ſmaller rivers were for the moſt part dried up, and were therefore croſſed without danger. Mr. Vail-

* Moſt of the planters knew me; as the articles delivered by them into the ſtorehouſes under my maſter's ſuperintendance, were generally weighed or meaſured by me: and every planter was uſually, during his ſtay in the town, invited once or oftener to dinner by Mr. Brand.

lant

lant maintains, that in this part of the country he found an extraordinarily great quantity of wild beaſts: but every one who is acquainted with the ſtate of the country, muſt be aware how many coloniſts are ſettled there, and how intent theſe coloniſts are upon the deſtroying theſe wild beaſts, will conſequently perceive that M. Vaillant's aſſertion is unfounded.

On this occaſion I ſhall make a few obſervations reſpecting the coloniſts; and then proceed with the narrative of my journey.

The coloniſts of the Cape of Good Hope are not poſſeſſed of much ready money: their riches conſiſt chiefly of cattle and ſlaves. The pooreſt of them has at leaſt ten ſlaves, which, on his firſt forming a ſettlement, are lent him by the Eaſt India Company, the coloniſt paying an annual intereſt of ten guilders* for each. If he wiſhes to have the ſlaves as his own property, he muſt give a bond of two hundred guilders for each, payable within ten years, either in money or with corn, or ſome other products of his farm. Moſt of the coloniſts follow the chace; and each of them receives from the Company annually four pounds of gun-powder and one pound of lead, and likewiſe ſhot-money,

* A guilder is worth about 1s. 9d. Engliſh.

if

if he delivers the ſkins to the Company's agents. The remuneration for killing wild beaſts is paid according to the following table :

	rix dolls.	groſhes.
For an elephant - -	3	0
— A rhinoceros - -	2	3
— A camel - - -	2	12
— A wild buffalo - -	1	18
— An elk - - -	2	12
— A lion - - -	1	0
— A tyger - - -	1	0
— A zebra - - -	1	0
— A wild-boar - -	2	0
— A gems-bock - -	0	6
— A wild dog - -	0	16
— A tyger-cat - -	0	12
— A hyæna - - -	1	12
— A giraffe - - -	2	0

But it is more to their advantage to carry the ſkins for ſale to the ſhips, where they receive a higher price for them. It has been remarked by the hunters that ſeveral of the wild animals of this country migrate from place to place, either at the rutting ſeaſon, or at the time of coupling, or when there is a deficiency of water in their uſual haunts. That herds of ſeveral hundred wild beaſts are here

ſeen

ſeen together, is likewiſe an unfounded aſſertion, except perhaps the calizes.

The by-way on which I now entered was very fatiguing, for the thickets, and broken pieces of the rocks, rendered it almoſt impaſſable. It is the ſame which Vaillant pretends to have paſſed with his caravan. But I may venture to maintain that he never travelled through this part of the country; for the whole tract is ſo rough and pathleſs, that even a ſingle perſon muſt often with great labour and difficulty force a paſſage through it, as for inſtance at the place called the *Hollow Cliff*, where I was obliged to climb up the rocks with great danger. I thought I had overcome all obſtacles, when I reached the ſummit of the rocky mountain; but I ſoon diſcovered my error; for then I diſcovered that I muſt deſcend again, and that before me were precipices and ſteep ſhelving rocks. As there was no alternative, I was under the neceſſity of making the attempt; but was ſeveral times in danger of tumbling down headlong, as, while I hung by the hands to one piece of rock, I could not reach with my feet that beneath me.

On the 19th of February I arrived at Blettenbergh-bay, and immediately repaired to the houſe of Mr. Vortmeyer: I found only his wife at home, and

and from her I learned that her huſband was gone to Schwellendamm, and would not return within three days. She preſſed me to wait his return, and aſſigned me a chamber in an out-building to ſleep in. I willingly accepted her offer, and during my ſtay took a view of the country, endeavoured to gain from the Hottentots in her ſervice ſome information reſpecting the roads, and to furniſh myſelf with ſeveral neceſſary articles. I had the good fortune to obtain a calebaſh,* ſeveral pounds of gun-powder, a tinder-box, brimſtone, and ſome other uſeful articles. The tract of country in the neighbourhood of Blettenbergh-bay is very beautiful and fertile; and I am ſurpriſed that the commodiouſneſs of the ſituation did not long ago ſuggeſt the project of building a city here; for within a compaſs of 200 miles there is to be found here excellent water, abundance of firewood and of timber fit for building, larger and more delicious fruits than I have ſeen elſewhere, and the harbour is capable of containing about fifty ſhips. The Danes, French and Portugueze often viſit the bay, as proviſions are cheaper here than at the Cape. The Eaſt India Company

* It generally conſiſts of gourd ſcooped hollow and dried in the ſun, and is uſed inſtead of a flaſk for the purpoſe of carrying water.

has

has indeed ordered that no foreign ſhips, unleſs driven into the bay by a ſtorm, ſhould be permitted to remain at anchor there, or receive from the ſhore more than three days water and proviſions; otherwiſe if ſhips were permitted to lay in a ſufficient ſupply here, the Company would loſe the anchorage-dues, which are now paid at the Cape. For the purpoſe, therefore, of preventing an unlawful intercourſe with foreign ſhips, a ſerjeant and ſix ſoldiers are ſtationed here as a guard: but theſe men, being more attentive to their own intereſt than to that of the Company, accept bribes, and conſequently ſuffer an uninterrupted intercourſe and traffic between the coloniſts and the ſhips which touch there. The name of the ſerjeant who had the command here was Von Schell; he was a native of Denmark, and had been in the Pruſſian ſervice.

On the 25th Vogtmeyer returned home: he received me in a very friendly manner, but at the ſame time told me that he well knew I was a deſerter, and that he ſhould conduct me back to Cape-town, for which ſervice he ſhould certainly receive thirty florins from Mr. Brand. I was thunderſtruck on hearing this, and already pictured to myſelf in imagination the cruel treat-

ment that would follow such a step. My fears, however, were soon dispelled when he added, that if he might receive an hundred florins, yet he would not betray me; on the contrary, if I would sincerely confide to him my designs, he would do every thing in his power to assist me. I told him that I was resolved to travel through the interior countries of Africa, whatever might be the event of such an undertaking. He laughed, called me a headstrong madman, and endeavoured to persuade me to relinquish my design. When he found that his arguments produced no effect upon me, he wished every success to attend me, and supplied me with a knapsack made of calves' skins, a small hatchet, and several other articles, which might prove of service to me on my intended journey.

On the 26th of February, Vogtmeyer put me into the road to Caffraria, and we then took a friendly farewell of each other. The distance from this place to the borders was yet twenty-seven German miles, and I was already seventy-four from Cape-town. I avoided the settlements of the planters, and for that purpose kept to the south-east, leaving them to my right. I passed through large forests, and crossed immense mountains. On the

the following day I arrived at the firſt Hottentot-Kraal, which conſiſted of about twenty huts, and was called, after the name of the chief, *Wahhab's Kraal.* A herdſman eſpied me coming, and haſtened to the kraal to announce my arrival: immediately two ſtout fellows, young Hottentots, came forth, with javelins in their hands, viewed me, and then advanced towards me, inquiring whether I came alone, whether I belonged to the coloniſts, and to what place I intended to go. I anſwered their queſtions as well as I could, and was then conducted by them into the kraal to the *Montur*, for ſo the chief is called. He ordered them to give me ſome milk, and he himſelf preſented me with ſome maize which had been roaſted, for which I paid a Dutch florin. I requeſted a night's lodging: he not only granted my requeſt, but gave me an invitation to remain in the kraal as long as I pleaſed, and added that he would take care to ſupply me with proviſions. Towards evening almoſt all the inhabitants of the kraal aſſembled on a green before the hut of the chief, and diverted themſelves with ſinging and dancing. Soon after the dancing had commenced, ſome young women came into our hut, and requeſted us to join them: we immediately complied. The young girls quite naked mingled in the dances with the young men, many of whom were like-

wife naked.* I knew that the habitation of the coloniſt Walther, who diſtilled brandy-wine, was not above three Engliſh miles diſtant from the kraal:

* The unmarried female Hottentots wear no cloathing; but the married women wear a ſmall apron to cover their nudities. Many of the young girls, eſpecially if they are pretty, are married as early as the age of eight or nine years. The Hottentots do not appear to have any laws againſt fornication; for among them married men, under certain reſtrictions, are allowed to cohabit with unmarried women, and unmarried men have ſtill greater liberties. M. Vaillant, then, is miſtaken when he extols the young Hottentot girls as particularly chaſte and virtuous. Adultery on the part of the wife is ſeverely puniſhed by the whole horde: but a huſband is permitted to have ſexual intercourſe with an unmarried girl, during the time that his wife is in child-bed. At this place I likewiſe had an opportunity of confirming by the evidence of ſight a fact in natural hiſtory, which I had before met with in ſeveral books of travels, and had often heard related at the Cape, viz. the ſingular conformation of the external parts of generation of ſome of the Hottentot women. I firſt obſerved this variation in a young naked girl; and I ſpoke to her concerning it. She told me that theſe parts in grown-up women were alſo formed in the ſame manner, and promiſed, for a reward, to fetch one of them to me. I gave her a florin; ſhe quickly ran, and actually brought with her a married woman, but this woman wore an apron. Another florin, however, obtained for me permiſſion to make the neceſſary examinations, and I obſerved both in her and the unmarried girl the following circumſtances: The *labia pudendi* were from three to four inches long, and formed,

kraal: I accordingly wrote a note to the proprietor, encloſing three guilders, for which I deſired him to ſend me ſome ſhirts. The chief diſpatched a man with this note, who, in a few hours, returned with a ſmall caſk of ſpirits, the three florins I had ſent to pay for it, and a letter from Walther, containing an invitation to viſit him the following morning.

The leader, or chieftain, to whom I delivered the brandy, gave a dram to every one preſent,

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formed, over the orifice, where they were folded one over another, a ſort of a lock, which opens of itſelf, when excited by the expanding of the *labia*. M. Vaillant gives an extravagant deſcription of this fact, and even ſays, that thoſe who wiſh to have the parts thus ſhaped, hang ſtones or pieces of heavy metal to the *labia*, by which means they are lengthened as above deſcribed. Every one will eaſily perceive the abſurdity of this aſſertion. At the Cape I heard this ſingular appearance accounted for in the ſame manner: but many of the Hottentot women with whom I converſed on the ſubject, laughed at the idea, and aſſured me that the aſſertion was falſe, and that no ſuch means were employed. In his deſcription of the beauty and cleanlineſs of the Hottentot women, M. Vaillant likewiſe exceeds the bounds of ſober truth. Among the baſtard Hottentots there are indeed many beautiful and cleanly women and girls; but I obſerved very few ſuch among thoſe who live in kraals. A high forehead, hollow eyes, flat noſes, thick lips, and shaggy woolly heads, do not in my idea conſtitute beauty.

and ordered the reſt to be depoſited in his hut. About midnight we went to reſt; I ſlept tolerably well on a mat in the back part of the hut. About eight o'clock in the morning I was wakened by my hoſt, who offered me ſome milk and a piece of broiled mutton; he at the ſame time entreated me to ſtay with him a few days longer, to which I agreed. At noon I paid a viſit to Mr. Walther, who received me kindly, and forbore aſking any queſtion reſpecting the purpoſe of my journey. On taking leave of him, I offered to pay for the brandy, but he declined accepting any money, adding, that if ſome day or other he ſhould come to the Cape, I might be able to do him a favour in return, which I promiſed I would. On my rejoining the kraal, I was informed, that moſt of the men were gone a hunting. A girl, eight years old, a daughter of my hoſt, was the only human being I found in the hut. For ſome time I was unable to account for her indecent behaviour, till I perceived that ſhe had made free with the brandy and was intoxicated. She treated me as a Hottentot, with whom ſhe had been long acquainted, embraced me, and at laſt threw herſelf down on the ground. I endeavoured to get her to reſt; ſhe grew quiet, and ſlept till the evening. In the meanwhile I lay down on the graſs before the hut. Her father, on his return, enquired after his daughter;

daughter; I told him that on my coming home, I had immediately laid down in this place, and therefore could not tell whether ſhe was in the hut or not: he went in and found her, but remained ignorant of what had happened. I continued nine days with this horde, and made ſo many acquaintances, that they at laſt endeavoured to prevail upon me to ſettle here and take a wife. I declined this propoſal as well as I could, but promiſed to pay them another viſit, and found an opportunity of purſuing my journey, in company with four Hottentots of another kraal, who had come to purchaſe ſome ſheep. All my acquaintance were extremely concerned at my departure, and I ſhould have felt happy in rendering myſelf uſeful to theſe good-natured people, if the plan and purpoſe of my journey had permitted me to remain longer with them. Our road lay over the Milk-mountain, where we encountered many difficulties and troubles, our way being conſtantly obſtructed by brambles and reed-graſs, ſo that the firſt day, though we travelled only two miles, we were nevertheleſs extremely fatigued. We paſſed the night on the banks of the Silver-river,* without

* This river is ſmall, but it contains water all the year round. M. Vaillant has made no mention of it, although,

without enjoying one moment's ſleep, as the wolves gathered around us, endeavouring to fall upon our ſheep. We durſt not venture to kindle a fire, leſt we ſhould be burnt in the high half-dried graſs; my fellow travellers, the Hottentots, therefore, applied themſelves to making mats of reed-graſs* by the light of the moon.

In the morning we reached the ſummit of the Milk-mountain, where we found good graſs, ſat down to breakfaſt, and turned the ſheep to graze. I had ſcarcely began to eat, when on looking round I perceived ten men haſtening up to us with the utmoſt ſpeed: I aſked my fellow travellers, who

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he pretends to have croſſed other rivers in the neighbourhood, he muſt neceſſarily have meet with the Silver-river. The wa-water is of a good flavour, and ſilver colour. From the latter circumſtance it has, by the account of the Hottentots, obtained its name.

* With this graſs they cover their huts, and render them ſo tight that not a drop of water can ſoak through them: the ſame is the caſe with the baſkets, in which they keep the milk. M. Vaillant is miſtaken when he ſays that they cover their huts with ſkins. They had perhaps hung up ſome ſkins at the top of the huts to dry, when he enquired into their manner of roofing their habitations. They dreſs the ſkins in this way: they take off the hair with ſharp-edged bones, eſpecially with the skulls of ſheep and bullocks, greaſe them well, and expoſe them to the ſun to dry.

had

had not yet ſeen them, whether they knew who they were, and what their intentions were by their making up to us. They were ſo terrified at ſight of them that they could hardly give me an anſwer: at laſt, however, I underſtood from them that they were Boſchmen, and intended to rob them of their ſheep. I exhorted them to take courage, prepared for defence, charged my carabine, and directed my companions how to act: I then fired on the Boſchmen, and one of them fell; the reſt threw ſome javelins and fled.* My companions were highly pleaſed with my conduct, and expreſſed their eſteem for me both by words and geſtures. We now quitted the mountain, and ſoon reached a hamlet, where we refreſhed ourſelves, and afterwards purſued our journey. The

* It has been aſſerted by ſeveral travellers, that theſe Boſchmen are a baſtard ſpecies of Hottentots. M. Vaillant is of the ſame opinion; but I am thoroughly convinced that there are as many individuals of other nations among them as Hottentots. Nay, Europeans ſometimes take ſhelter among the Boſchmen, if they deſert from the ſhips or the garriſons. In the very neighbourhood of Cape-town, between Table-mount and Lion-head, exiſts a band, compoſed of fugitives of ſeveral nations, who ſubſiſt entirely on plunder, and at times do conſiderable damage to the inhabitants of the town. Their nightly fires were viſible from the town.

night

night being very fine, we took advantage of it, and continued our journey; in the morning we reached the village where my companions lived: being worn out with fatigue, and not having enjoyed the leaſt ſleep for ſeveral nights together, I laid down before the hut, and fell aſleep. When I awoke both my watch and carabine were gone: ſeverely hurt and terrified at this loſs, I ran into the hut, but here I could obtain no tidings of either; at laſt one of my fellow-travellers took me into his hut, and delivered me my carabine and watch. He told me that he had taken them with him by way of precaution, leſt I ſhould be robbed of them during my ſleep: he regaled me with milk and mutton. While I was eating this homely meal the chieftain entered the hut, dreſſed in his richeſt attire, bowed to me ſeveral times, and thanked me for the aſſiſtance I had given to his comrades, relating, at the ſame time, that the ſame Boſchmen, a few days ſince, had robbed the hamlet of thirty ſheep. I enquired into the ſtrength of the horde, and their place of reſidence, and learned that they were about thirty in number, and inhabited the *Schlangenberg* (Snake-mountain) about a league diſtant, where they had ſecured themſelves againſt attack by an abattis, and by heaps of ſtones. I told the chief that it was not impoſſible to ſubdue them,

them, and that I would lead his people on to the attack, if they would aſſiſt me. Although the chieftain was much pleaſed with my plan, eſpecially as it afforded an opportunity of recovering the ſtolen ſheep, yet he made ſeveral objections, which being refuted by me, he warmly embraced my deſign, encouraged his comrades to take a ſhare in its execution, and obſerved to them that unleſs the Boſchmen were diſlodged from the neighbourhood, they might commit many more robberies. Out of the eighty male inhabitants of the village, about twenty offered to join in the expedition againſt the Boſchmen under my command. I delivered the neceſſary inſtructions, and gave orders that every one ſhould provide themſelves with a good cudgel, a bundle of dry graſs, and ſome ſmall dry wood. They did ſo; at the fall of night we put ourſelves in motion, and advanced without the leaſt noiſe towards the mountain. Here I divided our corps into two troops; one diviſion I commanded myſelf, and the other I put under the orders of the chieftain. We now advanced againſt the firſt entrenchment, which was ſet on fire, and the wind ſpreading the flames, the whole mountain was ſoon in a blaze. We then took poſt again at the foot of the mountain, on the ſpot where we thought the enemy would ſally forth: we had

ſcarcely

ſcarcely occupied our poſt, when we heard dreadful howls, and diſcovered ſeveral Boſchmen, half burnt by the fire; to terrify them ſtill more, and to give the Hottentots the ſignal agreed on, I fired upon the fugitives, who were now attacked and ſlain by the Hottentots. Thus was this band of robbers entirely deſtroyed, and my friends not only recovered their own ſheep, but took many others belonging to the enemy, which were found on the other ſide of the mountain. The number of Boſchmen killed could not be aſcertained, but the mountain continued to burn the whole of the following day.

On our return to the village we were received with ſhouts of acclamations, and the joy of the inhabitants increaſed when they ſaw the return of their ſheep, and learned that their enemies were either ſlain or diſperſed. I was fatigued and retired to reſt in the hut of the chieftain, but the Hottentots paſſed the whole night in merriment and joy. I continued about a fortnight with theſe good people, by whom I was loved and reſpected, and who vied with each other to ſupply me with milk and meat, and to procure me all the comforts which they had the power of beſtowing. But as the preſent ſeaſon was the beſt for travelling, I reſolved

ſolved to purſue my journey, and to avail myſelf, for that purpoſe, of the winter, as it is called, which begins in April, and is merely diſtinguiſhed by ſome cool and rainy weather.

CHAP.

CHAP. III.

After taking ſome Repoſe in a Hottentot Village, the Author bends his Courſe to the Eaſtward, to the Fiſh-river, and to take Advantage of the Winter Seaſon, the moſt favourable for travelling, he purſues his Journey with increaſed Zeal, avoids the Hamlets of the Hottentots and Habitations of Planters, and quits the Territory of the Company—Manners and Cuſtoms of the Hottentots—Le Vaillant is refuted by the Author, who viſits M. Habrath, a Planter, and at length enters Caffraria on the 29th of March—Manners, Cuſtoms, and Ceremonies of the Caffres—The Author in the Hope of meeting with Europeans undertakes a Journey in Company with twenty-ſeven Caffrees to the Sea Coaſt, to ſearch a French Veſſel which was ſhipwrecked, obtains ſome Booty, and gains by his ſucceſsful Enterprize the Love and Eſteem of the whole Tribe, by whom he is elected Deputy, or Under-mampa, and entreated to remain with them for Life.

I LEFT the Hottentot village on the 25th of March, and purſued my route to the eaſtward, to the Fiſh-river, but was obliged to proceed with conſiderable

conſiderable caution leſt I ſhould find myſelf among the habitations of planters, which are rather numerous in this part of the country. I paſſed by one hamlet and ſpent the night in another, where I was well received and entertained. This was the extremity of the Company's territory, and although the boundaries of Caffraria are upwards of a day's journey diſtant, yet other villages are to be found on the road thither. The above hamlet is ſituated on the Fiſh-river, where it branches out into two arms, one of which flows between the mountains and the plantations of the colony, and the other empties itſelf to the ſouthward in the above-mentioned Silver-river.

M. Vaillant has given us a deſcription of the manners and cuſtoms of the Hottentots; but as it is not altogether true and faithful, I ſhall add a few obſervations on the ſame ſubject.

The chief or chieftain of a horde is called Montur. This is not an hereditary dignity; a Hottentot, who has diſtinguiſhed himſelf by ſome heroic exploit, for inſtance, by the deſtruction of a ferocious beaſt, or a victory over his enemies, is generally elected to that office. Each kraal, whether ſituated within or without the poſſeſſion of the Company, receives from them a large ſtick with a large

large ſilver knob, on which the Company's arms are engraven, and which remains conſtantly in the poſſeſſion of the chieftain, who makes uſe of it on ſolemn occaſions. Every Hottentot receives alſo yearly two pounds of tobacco and two gallans of brandy, in return for which he is obliged to acquire ſome knowledge of the Dutch tongue. They who reſide among the planters learn it eaſily; but the reſt, who inhabit diſtant parts of the country muſt endeavour to learn it by other means; for inſtance, when the Monturs go to Cape-town they are obliged to take with them each a man, who is employed at the Caſtle to cut wood or do other work, on which occaſion he learns the language in his intercourſe with the inhabitants and ſoldiers. When the Montur comes again the following year, he brings with him another man and the former returns to his kraal.* Their filthineſs

* To pronounce the language of the Hottentots, as it is pronounced by the natives, is extremely difficult to foreigners, nor can the ſound and true pronunciation of the words be expreſſed or repreſented in writing. It muſt be heard to be imitated with any degree of correctneſs. M. Vaillant obſerves very juſtly, that the Hottentot language may be learned, but he ſhould have added, that the difficulty of pronouncing the conſonants correctly cannot be ſurmounted by a foreigner, who, by his pronunciation, will always be eaſily diſtinguiſhed from a native.

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is almoſt incredible, for they are extremely lazy, nay, are perhaps the lazieſt people in the known world; in addition to which, in many parts of the country they are in great want of water. The moſt fruitful ſoil remains without culture, and it is only here and there the traveller meets with ſome Indian corn. The rearing of cattle and hunting form their chief employment, and indeed they only reſort to the latter, when compelled by neceſſity or want the means of ſubſiſtence. They occupy themſelves very little with the fiſhery, although they might catch plenty of fiſh, eſpecially during the winter. Several inſtances are known of the Hottentots preferring ſeveral days hunger to the trouble of procuring proviſions. A variety of offers have been made them on the part of the Company, ſuch as nets, corn, and habitations, in the vicinity of the Cape, if they would become more induſtrious and active. But all theſe offers have been rejected, leſt they ſhould be forced to do more work than they choſe to do. They prefer their indolent life in their deſerts, amidſt all manner of miſery and filthineſs, and are ſuch cowards that they ſuffer themſelves to be driven by the Caffres to the ſouth, and again by the Boſchmen to the eaſt, whereas if they choſe to act with ſpirit they might ſoon render themſelves formidable to their enemies. The women occupy themſelves chiefly

with the management of the houſe, but are rather vain and fond of dreſs. A child is a great treaſure for the mother; the huſband has no right to truſt his own child, as long as it ſucks, although the wife is his ſlave. This privilege of the mother is owing to the ſavage cruelty of ſome fathers, who, at the time when the Portugueſe were in the habit of viſiting the country, ſold their little children for ſome brandy or tobacco. A child ſucks four months, and is carried by the mother in daytime on her back, and in the night before her, wrapped up in a ſheep-ſkin. After that time it is put on mats on the graſs, and receives the ſame food as the reſt of the family. The women apply themſelves with much care to the breeding of cattle, but M. Vaillant's account "that in milking their cows, while one woman holds the animal's teat, another blows with great violence into her vagina," is void of foundation. I have paid particular attention to their way of milking, and never obſerved any ſuch thing; nor can I agree to his aſſertion, "that if a calf happens to die, the Hottentots preſerve the ſkin very carefully, and wrap it round the body of another calf," for they are too cautious in this reſpect, as is evident from their general cuſtom of interring all kinds of dead cattle at ſome leagues diſtance from the kraal. Their manner of managing the dead has given me great ſatisfaction.

ſatisfaction. They bury none without having previouſly made repeated attempts to recall him to life. Such as die of chronical diſeaſes are beaten and ſhaken, and if there appear no ſigns of life they are buried the ſame day, after another trial has been made to reſtore them to life; but at the death of a young perſon, eſpecially when the deceaſed died ſuddenly, many other experiments are made. The ſoles of the feet are ripped open with a haſſagay,* a red hot iron is held under the noſe, and the whole body is rubbed. If no veſtiges of life can be diſcovered, the deceaſed is interred on the following evening. Dead perſons are immediately removed out of the hut and watched by ſome of the family, and this is continued twenty-eight days after their interment, to prevent wild beaſts from ſcratching the dead body out of the ground. As to the ceremonies and ſeveral peculiar cuſtoms of the Hottentots, M. Vaillant's travels may be conſulted. I have here deſcribed ſuch cuſtoms only as have not been correctly delineated by that writer.

On the 25th I continued my journey along the banks of the Fiſh-river. On my ſetting out I ob-

* The points of the haſſagays are only poiſoned when they march againſt enemies.

ſerved ſeveral kraals on my right and left, which are very numerous in this part of the country, on account of the rich paſtures and good water; but theſe were the laſt I could diſcover. I paſſed the night in a buſh near the river, made a meal of the mutton which I had taken with me, and kindled a fire. The next morning I reached the neighbourhood of Mr. Habrath's plantation; I endeavoured to paſs unnoticed, but was diſcovered by Mr. Habrath himſelf, who was engaged in a hunting excurſion. He treated me with apparent civility, and invited me to his houſe; this invitation I endeavoured to decline, becauſe I thought it rather unſafe to accept it. But Mr. Habrath obſerving my embarraſſment, told me that he perceived I was a deſerter, but that he ſhould not ſtop me. I replied, that if he did, he ſhould at leaſt not take me back to the Cape alive. He thereupon requeſted that I would ſtay with him for ſome length of time, and proviſionally accept the place of a maſter, whom he was in want of. I promiſed to comply with his wiſh, but aſked leave, before I ſettled with him, to make a journey into Caffraria, to which he agreed. I ſet out accordingly, and reached Bruynhoogte (Bruyn's-height), which is alſo called Brunynejies Hoogte, where I found a horde of Hottentots. To the ſouthward I ſaw the laſt plantation, cloſe to the borders of Caffraria: here I found a delightful country,

country, and a fine plain, which is twelve miles in length, and five in breadth, and ſtretches along the Caffrarian mountains. On the 29th I entered Caffraria, where I encountered many difficulties and dangers: I had to aſcend ſteep mountains, and it was with conſiderable trouble that I reached the valley before the fall of night. I found ſeveral old empty huts, one of which I choſe for my night quarters: the inhabitants had probably quitted them on account of the want of water. At break of day I was awakened by the howling of a ſmall herd of wolves, which approached my hut, but ſoon retired. I now purſued my route to north-eaſt, and paſſed a ſmall mountain, covered with high reed-graſs, which greatly obſtructed my progreſs. Shortly after I waded through a river ſix feet broad and four feet deep, which flowed from eaſt to weſt, and whoſe water was of a reddiſh caſt and ſouriſh taſte. On the 1ſt of April I travelled on a good and eaſy road, and traverſed a fine and fruitful valley between two ridges of mountains. At noon I diſcovered to the ſouthward ſome huts, built on the heights; I made towards them, and reached them in the evening. Near them I met three armed Caffres, who accoſted me, and, as far as I could interpret their words and geſtures, addreſſed to me the following queries: Whither are you going? Whence are you coming? Are you a

planter? I anſwered, that I came from the Cape, and was a deſerter. I was now permitted to enter the kraal, which I did, but at the ſame time inſinuated to them with words and geſtures, that they ſhould not take my firelock from me. The kraal conſiſted of twenty-two huts, and ſeemed to contain a conſiderable number of inhabitants in proportion to its ſize. On my arrival they were ſtanding before their huts, and ſtared at me; ſome of them, however, ventured to draw near, and ſeemed to aſk my attendants who I was, and what was my buſineſs in their kraal. The mampa, that is, the chieftain, a young man, viewed me from head to foot, and aſked whether I choſe to drink ſome milk? I feigned not to underſtand him, but he took me by the hand, conducted me into his hut, where a mat was ſpread on the ground, and made a ſignal that I ſhould ſit down. He was then going to take my firelock from me, and put it in a corner, but I would not permit him; I ſhowed him that it was loaded, extracted the ball, and laid the firelock in a corner near me. I wondered at my hoſt's ſhowing ſo much indifference on this occaſion, which I aſcribed to his being unacquainted with that kind of weapon, but was on the next day convinced of my error. His wife brought me ſome milk in a very fine baſket, and ſome roaſted Indian corn: when I had finiſhed my

ſupper

ſupper I lay down on the mat; they gave me a buffalo's hide for a covering, and my knapſack ſerved inſtead of a pillow; thus I ſlept quietly and ſecurely in the midſt of theſe rude ſons of nature, who have been decried as cruel and ſavage barbarians. It was eight o'clock on the following morning before I awoke: I found no one in the hut but myſelf, and on turning my eyes towards my baggage, I miſſed my gun and my powder and ball. Suppoſing that they had perhaps been removed to ſome other part of the hut, I ſearched for them but in vain. I reſolved to go out in queſt of my hoſt: juſt as I was paſſing through the opening of the hut, I met the mampa coming towards me with the gun in his hand. He began to laugh aloud, and made various motions with the gun, like one who well knew how to uſe it. It gave me great pleaſure to ſee my gun again; and the powder and balls were likewiſe reſtored to me. In the mean while ſome warm milk and broiled mutton was brought me for breakfaſt: I ate heartily, while my hoſpitable hoſt endeavoured to enter into converſation with me. Although I did not underſtand him, yet I conjectured that he was ſpeaking about ſhooting, as he often put himſelf in the poſture of a perſon in the act of firing a gun. At length two of his friends, who dwelt in the

ſame hut with him, brought an umripat,* in which I immediately obſerved the wound cauſed by the ball with which it had been ſhot;† and this circumſtance explained to me what had been the purport of the mampa's previous converſation. They ſkinned it and cut it in pieces; ſome of which they immediately broiled on the coals. After dinner I expreſſed a wiſh to purſue my journey, but was requeſted to prolong my ſtay, and to accompany them to the chaſe. Four other Caffres joined us, one of whom underſtood a little Dutch, which he had learned at the Cape; he deſired me to ſhoot at a gems-buck; I replied, that we ſhould probably meet with ſome more valuable game; but if the mampa wiſhed to make a trial with my gun, it was at his ſervice. He accepted my offer with pleaſure, and ſhot, out of a herd of twenty, an old and a young buck; at which ſucceſs he greatly rejoiced. I aſked where he had learned to uſe fire-arms, as I had not ſeen any in the kraal.

* A kind of antelope, having a ſpotted ſkin like a tyger.

† My carabine carried a ball weighing two ounces, and moſt of thoſe uſed at the Cape are of the ſame width of bore, therefore they kill the wild beaſts with the greater certainty. Theſe, as well as thoſe carrying a ball of three or four ounces, are imported from England.

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The Caffre now related to me, that they had once purchaſed ſome fire-arms, in exchange for ſheep, from their neighbours, the Tambukinians: but hoſtilities having ſubſiſted between them and their neighbours for a conſiderable time paſt, no more powder and lead could be obtained; they had, therefore, with much trouble, converted the muſkets into javelins. When we returned to the kraal, the mampa, with myſelf and ſome others, went round in proceſſion to invite the horde to a feſtival, which was to be celebrated the next day, in commemoration of a victory that had been gained over their enemies three years before. This evening all was very ſtill and quiet in the kraal; but early in the following morning, I heard people talking and walking about, when no one in our hut, except myſelf, was yet awake. I aroſe, and tried to open the door, but in vain, it was faſtened in a ſingular manner. In the kraals of the Caffres the doors are not ſecured by locks made of iron, but by ſeveral pieces of wood, ingeniouſly contrived to anſwer that purpoſe. Soon after they knocked at our hut and at others where the inhabitants were yet aſleep, and began to ſing. All now ſtarted from their couches, and upon quitting the hut, we found that the ground in front of it, and the hut itſelf, were covered with palm-branches. The people now preſſed around the mampa, and decorated

decorated him with two branches of palm, which they ſtuck under the belt with which he had incircled his hair, ſo that it ſeemed as if he wore a pair of ſtag's horns on his head. Two ſimilar branches were put into his hands; and the proceſſion then began to move. They paraded three times round every hut of the kraal, which ceremony laſted two hours: a large fire was then kindled in the middle of the kraal, around which moſt of them ſeated themſelves, and began to ſing. As yet the women had taken no part in the celebration of the feſtival; but as ſoon as the men had taken their ſeats, they too made their appearance. Each of them bore in their hands two palm-branches, which were preſented, with various ceremonies, by the married women to their huſbands, and by the maidens to the ſingle young men. All then joined in a dance around the fire, into which they at laſt threw the palm-branches. The women then repaired to their huts and brought milk, which was drank by the men, who had again ſeated themſelves. Two young men and two maidens were now conducted within the ring, to be joined in wedlock, which ceremony was performed in the following manner: the mothers, leading their daughters with one hand, and bearing in the other hand two baſkets with milk, approached the fire; when about ſix paces diſtant

from

from it, they halted, and then the fathers of the two young women ſtepped forth, took off their daughters' ſmall aprons, and conducted them quite naked to their future huſbands.* Theſe received their brides, and were informed what dower they were to have with them. The dower conſiſted of a few ſheep and buffaloes, with ſome other articles. During the treaty about the dower, the mother approached ſomewhat nearer, and preſented to each of the new-married folks, a ſmall baſket with milk, whereupon the neareſt relatives likewiſe approached to conclude and ſettle the bargain about the dower. As ſoon as they had come to an agreement on that point to the ſatisfaction of all parties, milk was handed round the ring, and each father delivered up his daughter's apron to his ſon-in-law, who again bound it round his bride, with many ceremonies, which ſignified that no other perſon had a right to tie or untie it in future. Several ſheep were immediately killed, the fleſh of which was broiled and diſtributed to all preſent, who continued to divert themſelves with ſinging and dancing till late at night, when they retired, the two young brides returning to the habitations of their

* The father performs this ceremony for the purpoſe of proving the chaſtity of his daughter, and to ſhew to the bridegroom that ſhe never had connexion with any man.

fathers.

fathers. On the following day, a hut is built for the young couple by their neareſt relatives, which is covered with hides, till proper mats can be prepared: the bridegroom and bride, accompanied by their friends, then go and take poſſeſſion thereof, and of their dower. The oldeſt perſon of each family puniſhes and decides ſlight offences and diſputes. But on capital crimes the whole horde paſſes ſentence.

Though the mampa treated me as a friend, yet I was not invited to join the company, but remained quietly ſitting before the hut, whence I could diſtinctly obſerve every thing that paſſed. The young man who underſtood a little Dutch, brought me ſome milk and fleſh, and told me, that, being a ſtranger, I could not be admitted to take part in this feaſt. In the evening I lay down behind the hut, and, after having ſpent ſome hours in pondering on my future fate, I fell into a profound ſleep. At break of day I awoke, and found that my hoſt had covered me with a buffalo-hide. I aroſe, and reſolved to recommence my journey: but the door of the hut was faſtened, and my carabine and baggage I could not leave behind me. The ſun had riſen to a conſiderable height before the hut was opened; and then the mampa's wife came forth to go to milk her cows. I requeſted

of

of her by ſigns to bring out my baggage; but ſhe gave me to underſtand that ſhe durſt not do ſo without the knowledge of her huſband, who was yet aſleep. She invited me to accompany her, which I did without reflecting on the danger I might thereby incur, as the men are exceſſively jealous. She called to the women in the neighbouring huts, who came out and followed her. The herd was feeding on a beautiful plain at the diſtance of about a quarter of a mile from the kraal: it was very numerous, and looked better than ſeveral others which I had already ſeen. Two perſons are generally employed in milking one cow; one holding the animal, whilſt the other milks her with great dexterity and expedition: two houſewives, therefore, generally go as partners, mutually to aſſiſt one another in this employment. The cows of this country give very little milk. I obſerved that my hoſteſs obtained ſcarcely five quarts from ſix cows, and yet this was the ſeaſon of the year when they generally yield the greateſt quantity. Perhaps the exceſſive heat may have, in this reſpect, an unfavourable influence. The herdſmen likewiſe often defraud the proprietors, by clandeſtinely milking the cows. The Caffres are accuſtomed to twiſt the horns of their cattle into many different forms, and to engrave various figures upon them. This they do from

motives

motives of prudence. Their herds are ſometimes diſturbed and diſperſed by wolves and tygers; and if on ſuch occaſions any of the cattle ſtray into other herds, the herdſmen are able from theſe figures to diſtinguiſh to what kraal they belong. Sometimes they ſplit the horns, and turn each part in an oppoſite direction, every one endeavouring alſo to add ſome private marks different from thoſe of the other inhabitants.

The mampa had, during my abſence, been looking for me through the whole kraal; and when he ſaw me returning with the women, he expreſſed great joy, came to meet me, and aſked me, by means of ſigns, where I had been. When I had informed him, he laughed, took me by the hand, and conducted me to the hut, where his wife handed round ſome warm milk to drink, and he himſelf brought me a piece of fleſh, preſſing me to eat heartily. Here I muſt remark that the Caffres are very temperate in eating and drinking, for I could frequently have taken more than my portion of meat and milk.

When I had breakfaſted, I ſignified to my hoſpitable hoſt that I wiſhed to purſue my journey, and put two florins into his hand. He looked at them for ſome time, but at length gave me them back again,

again, and taking my baggage from me, requeſted me to remain with them that day at leaſt. Having delivered my baggage to his wife, he took me by the hand, and pulled me after him, for at firſt I made ſome reſiſtance; thus he conducted me to a thicket, where we found ſeveral men buſily employed in breaking branches from the buſhes, and cutting down ſome of the larger trees. They invited me to join them; and accordingly I collected a bundle of boughs, and taking it upon my ſhoulders, followed the others, who had laden themſelves with the branches and the larger ſtems for building. With theſe materials, in leſs than two hours, two huts were conſtructed for the young folks who had been married on the preceding day. After this work was finiſhed, they indulged freely in mirth, danced and ſung, and formed a ring round each of the huts. *Oghang*, (plums) *batoni*, (a kind of millet) and *melis*, (Indian corn) were diſtributed as a refreſhment to the company, and ſome of the ſame articles were hung upon the huts, as a wedding-gift to the newly-married folks. Not to be behind in liberality, I ſuſpended a guilder to each of the huts, and perceived that the brides and bridegrooms were very much pleaſed with this preſent. I became very cheerful, and only lamented, that I did not underſtand their language. I danced with one of the young

young women, and ſung ſome German ſongs, to which the company liſtened with great attention. When I roſe to dance, I by miſtake ſingled out a young married woman for my partner, but was immediately reproved by her huſband, and ſhould probably have received ſome ill uſage from him, if the mampa had not interpoſed, and told him that I was unacquainted with the cuſtoms of the country. They then brought me a young maiden, without an apron, with whom I was at liberty to dance and ſkip about as much as I pleaſed.

On the following morning, being firmly reſolved to take my leave of the mampa, I preſented two florins to him, which he refuſed to accept; but finding that I perſiſted, he at length took them and gave them to his wife; however, when I likewiſe made her a preſent of two florins, he took his own again, and heartily thanked me. Having given me ſome roaſted meat to take with me, and conveyed me to the extremity of his territory (about half a German mile) where we cordially took leave of each other. I now directed my courſe towards the Eurekoha. The kraals which I had left conſiſted of twenty-two huts, containing about three hundred inhabitants. It was ſituated on the right of the Fiſh-river between a chain of mountains, which is ſaid to be eight days journey in length, and is

interſected

interfected more than once by the above-mentioned river, which here and there branches out into feveral diftinct ftreams; but thefe afterwards join again.* Towards evening I croffed this river, its depth being at that time no more than three feet; and halted for the night at a fmall thicket, on an eminence near the oppofite bank, where I kindled a fire, and having gathered fome mufcles I roafted them for my fupper. In the night I perceived a large fire on the mountains before me; from which circumftance I conjectured that there muft be a kraal in the neighbourhood, and that the herdfmen belonging to it had kindled the fire for the purpofe of fecurity of their cattle againft the attacks of wolves and tygers. This gave me great pleafure. Having fallen afleep I did not

* M. Vaillant's defcription of the courfe of this river is inaccurate. It takes its rife in the Hahoromto Mountains, lying oppofite to the Snowy Mountains, and thence flows with many windings as far as the mountain Jacata, the higheft within a compafs of three hundred miles; whence it runs in a ftraight direction to the fea. M. Vaillant pretends to have made an excurfion out of his way, for the purpofe of vifiting the Fifh-river: but this is not probable; for in that cafe he muft not only have travelled fix or eight days before he could reach it, but he muft likewife have croffed a large chain of mountains, in the vallies of which there are immenfe moraffes. It was not the Fifh-river, therefore, that he faw, but the Sangue-river.

awake till eight o'clock on the following morning, when I immediately ſet forward, and at noon ſafely arrived at the place where I had ſeen the fire burning the preceding night. Here I met two young Caffres: who at firſt ran away, nor would they ſtop till I had called out to them: *taba hara*, i. e. "I am a friend." I endeavoured to learn from them where the habitations of their horde were ſituated: and they ſignified to me that the kraal lay at no great diſtance, immediately behind the mountain. The younger of them accompanied me thither as a guide; and when we arrived, he exclaimed, *O ma hara tuko*, *O ma hara tuko!* i. e. "A white friend, a white friend!" on which more than fifty perſons of both ſexes came running out of their huts towards me. An old man, who yet remained at ſome diſtance, held out his hand towards me, and ſaid *Hogaſamaytuko?* i. e. "Whence comeſt thou, friend?" I anſwered, *Bikagari Knatuore:* i. e. "I am a Dutch deſerter." My young guide was now ordered to conduct me to the hut of the old man, where they ſpread out a mat for me to ſit down on. Old and young crouded round me, ſtared at me, laughed, and at laſt began to teaſe me; one puſhing me with his finger, another pulling me by the hair, and a third by the coat. This gave me ſome uneaſineſs, and I was at a loſs as to what I ſhould do to get

rid

rid of them; at length I ſhewed them my carabine, but to no purpoſe. The old man, however, obſerving that this treatment was diſagreeable to me, endeavoured to make me comprehend, that they had no intention to inſult or offend me, and that it was merely from curioſity that they handled me ſo, as they had never before ſeen a white man. My fears now vaniſhed; and when they again began to pull me by the hair I quickly ſeized one of the young girls by the arm and kiſſed her; whereupon all the by-ſtanders burſt into a loud laugh. Several of them exclaimed, *Naghaipti, naghaipti!* i. e. "That is pretty, that is pretty!" As for the girl, ſhe lay quietly in my arms, and ſeemed very well pleaſed. When the old man brought me ſome melis and milk, this girl ran and fetched me a veſſel full of excellent goat's milk. She had told her mother that I had kiſſed her, which brought the old woman herſelf to the hut where I was, and I concluded, from the ſatisfaction apparent in her countenance, that ſhe was pleaſed with me; ſhe even offered me a hut, and expreſſed to me by ſigns her wiſh, that I would remain there; and this ſeemed likewiſe to be the wiſh of the old man. That I might not ſeem to reject their kind offer with diſdain, I anſwered, that I ſhould firſt make a journey through the country, and then return, if their countrymen did not kill

me. This propoſal was approved of; they adviſed me, however, to avoid the roving hordes of Tambukinians, who, for the ſake of a trifling booty, would not ſcruple to rob and murder even the natives of the country. It may not be improper to remark here, that in the ſequel I experienced quite the contrary, and found other tribes more rapacious than the Tambukinians. I was very careful not to produce any of my money here, leſt I ſhould excite their cupidity, and thus expoſe myſelf to the danger of being robbed. My heart became even more and more oppreſſed with anxiety, when I reflected that I was now wandering about among ſavage tribes, in continual danger of being murdered, and that greater danger and hardſhips yet awaited me than thoſe to which I had hitherto been expoſed. I was ignorant of the roads, underſtood but very few words of the language, and was unacquainted with the qualities of hardly any of the roots and herbs growing in the country. My cloaths were already in rags, and others could not be obtained. My ſmall ſtock of gun-powder could not laſt much longer; and when it was expended how ſhould I be able to defend myſelf from the attacks of hoſtile men and ferocious animals! After pondering for ſome time on theſe impending evils, I could ſcarcely reliſh any food, and my body became weak and emaciated.

ated. Convinced however that, unleſs I choſe to remain among the Caffres, I muſt purſue my journey; I ſubmitted with reſignation to the will of Providence, and the agitation of my mind ſubſided.

Before I departed on the following morning, the old man told me that, about *lago oiup* (i. e. according to their mode of reckoning, ſixteen full-moons) before, he had ſeen in the *Koro Khaia* (Salt-mountains) ſome perſons who reſembled me in colour, and wore ſimilar cloaths and hats. I enquired in what direction theſe mountains lay, and he pointed towards the eaſt, where I ſaw a ſmall chain of mountains before me. The old man was likewiſe of opinion, that the ſea, whence the white ſtrangers had come, was only about five days journey diſtant from theſe mountains. On hearing this intelligence, my deſpondency immediately gave way to joy; for I confidently hoped to meet with ſome Europeans, in company with whom I might continue my journey. It may be neceſſary here to inform my readers, that whenever I ſpeak of having converſed with the Caffres, it is to be underſtood in a limited ſenſe: we only endeavoured mutually to communicate our ideas ſometimes by ſingle words, but ſtill more generally by ſigns and geſtures. To reach that part of the country to

which the old Caffre had pointed, I was under the neceſſity of going back half a day's journey, for the purpoſe of croſſing the Fiſh-river: and I halted again at the ſame place where I had ſlept two nights before. In the morning I purſued my journey in an oblique direction acroſs the chain of mountains; but had innumerable obſtacles and difficulties to overcome—Expoſed to the ſcorching rays of the ſun, I was obliged to climb from rock to rock, in continual danger of tumbling down headlong, and miſerably periſhing in the abyſs below. If I came to a place where the trees might afford me ſome ſhelter, I was under the neceſſity of forcing my way through the high reed-graſs; and I was continually diſappointed in my ſearch for freſh water. Among the reed-graſs indeed I ſometimes met with ſmall pools, but the water emitted a horrid ſtench and ſwarmed with inſects. I therefore once ſhot a gems-buck, and refreſhed myſelf with his blood. I likewiſe took one of the haunches with me, but was obliged to throw it away, as the ſcent of it attracted the wolves and tygers.

At length on the third day, I deſcended from this ridge of mountains, and entered a fruitful plain, where however I could not find any water. Of the many different kinds of trees that grew here,

here, one of them reſembled an oak, and produced a yellow fruit ſimilar to ſome of our plums. I eagerly devoured five or ſix of them, the taſte of which was at firſt agreeable, but at length ſo exceedingly acerb, as to make my mouth bleed. I took, however, a few of them in my pocket, to be uſed in caſes of extreme neceſſity; and having roaſted them on the coals, in the evening, I found that they then taſted much better. In the interior of the country I afterwards met with many ſuch trees, but was more cautious in eating their fruit; which by ſome is called *obegma*, and by others, beyond Caffraria, *ogheyhe*—Being now quite exhauſted with thirſt and fatigue, I began to look around for ſome wholeſome water, and whilſt thus employed, I eſpied a large kraal: this gave me inexpreſſible joy, as I was ſure to find water in its neighbourhood. Accordingly I ſoon came to a ſpring, and immediately lay down to quench my thirſt. Certain I am, that this water was more delicious to my palate than is the moſt coſtly wines, to that of the pampered epicure. I did not intend to enter the kraal, partly becauſe I was afraid of being ill-treated there, and partly becauſe I wiſhed to proceed with all poſſible expedition towards the place where the old Caffre had ſeen the Europeans; but juſt as I was ſetting out, ſeveral young women came to the well to fetch water. The

moment they ſaw me, they threw down their pitchers, ſcreamed, and fled to the kraal. Having filled my calebaſh, I followed them, and when within a few yards of the neareſt huts, I met about twenty Caffres armed with clubs advancing towards me: one of theſe demanded, to what nation I belonged? upon which I pointed towards the weſt. The man then ſeized my carabine, which I ſurrendered to him without reſiſtance; acquainting him, however, by means of ſigns, that it was loaded. He cautiouſly laid hold of it with both hands, pointing the muzzle upwards; and giving me a wink to follow him, he conducted me to a graſs-plot in the centre of the kraal, where I ſat down, and ſoon ſaw myſelf ſurrounded by ſeveral hundred perſons. In the mean time my conductor had walked off with my carabine: I roſe up, looked round, and not ſeeing him, begged of the by-ſtanders, by means of ſigns, to inform me whither he was gone. They ſhewed me his hut, and endeavoured to quiet my apprehenſions; whereupon I reſeated myſelf, and having requeſted ſome food, one of them immediately brought me a cake *.

* This cake is made of a kind of millet called Myluova. It is pounded in the excavated trunk of a tree, and then boiled with milk and water; the paſte thus prepared is laid in the ſun to dry, and afterwards baked on the coals.

which

which was full of coals and aſhes, and of an unpleaſant taſte, but which my appetite being keen, I ate greedily. Two Caffres now approached me; and ſome of the by-ſtanders intimating, by means of a ſignificant wink, that one of them was the perſon who had carried away my gun, I looked earneſtly at him, which he perceiving, behaved in a friendly manner towards me, and made me ſome expreſſive ſigns, from which I might conclude, that he had only put my carabine in a place of ſafety, without intention to keep it. His companion, a man more advanced in years, but tall and robuſt, was ſtill more kind and conſiderate. He adviſed the by-ſtanders to give me ſomething to drink, and not to ſuffer me to ſit ſo expoſed to the rays of the ſun. At length he ſignified to me by a motion of his club, to follow him; and he conducted me to a bench in the ſhade, behind his hut, where I ſat down, and partook of ſome milk, which was preſented to me by a young woman, in a veſſel made of an excavated piece of wood. When I had reſted and refreſhed myſelf, I ſignified, that I wiſhed to proceed on my journey: whereupon my hoſpitable hoſt ſent the young woman to fetch my gun, with which ſhe returned without delay; at the ſame time a man made his appearance, who underſtood ſomething of the Dutch language, and he aſked me, whence I came, and whither I

was

was going, &c. I told him, that I had come from the Cape, and was going to that part of the globe, from whence ſhips ſailed*. My landlord ſet up a loud laugh on hearing the purpoſe of my journey, and bid the interpreter to inform me, that I could not traverſe the poſſeſſions of the other nations, without expoſing my life to the moſt imminent danger; and that, therefore, it would be moſt prudent to remain where I was ſure to find aſſiſtance and ſupport. The interpreter told me further, that a ſhort time before, a veſſel had been wrecked near the coaſt, many people belonging to which, had taken refuge in this diſtrict, but, on proceeding further, had been robbed and murdured by the neighbouring nations. My landlord fetched two ſwords, a new piſtol, and ſome gold coins out of his hut, which he had received from theſe people*. The French arms were engraved on every

* The ſea being at no very conſiderable diſtance, they were not unacquainted with ſhips.

† Moſt of theſe people diſplayed their riches in a manner ſo inconſiderate and ill-judged, that their aſſaſſination was entirely owing to this circumſtance. A ſhort time before my departure from the Cape, two ſeamen were apprehended by the planters, and impriſoned; they belonged to the ſame ſhip, but could not point out the place where ſhe was wrecked. By their account an inſurrection had had taken place on board the ſhip, in which

every one of theſe articles, and I regretted moſt ſincerely, that I had not met with their former owners. In order to aſcertain the point, whether the neighbouring diſtricts were actually as barbarous as they had been deſcribed, I determined to ſtay here a few days longer, in order to collect authentic information on that head. Being treated with much kindneſs and reſpect, and frequently invited to ſtay as long as I pleaſed, I continued here four weeks, before I ſet out on my further journey. I had many opportunities of obſerving the manners and cuſtoms of this horde, but ſhall confine myſelf to ſuch particulars as have not been correctly

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which all the officers had loſt their lives; that thereupon the inſurgents had run the ſhip on ſhore, ſupplied themſelves with money and other valuable articles, and proceeded into the interior of the country; that for two months together the whole troop had wandered from place to place, and had afterwards been attended by a great number of Africans, who had robbed and killed many of them, ſo that of the whole four men only had made their eſcape. Two of theſe afterwards died of their wounds, and they being the only two ſurvivors, had journied on in ſearch of the Cape. They pretended to have taken no ſhare in the inſurrection, and for this reaſon to have been ſeveral times in danger of being murdered by their ferocious comrades. The French Conſul cauſed them to be conveyed to the iſland where priſoners are confined, and ſent them afterwards where they were probably condemned to impriſonment for life, or ſuffered death.

correctly delineated by M. Vaillant. This gentleman pretends to have ſeen, that the women in Caffraria fabricate earthen ware; an aſſertion, which I muſt flatly contradict. In a tract of country, of from fifteen to eighteen hundred miles in extent, earthen-ware is an article utterly unknown. It is manufactured at the Cape, and on the coaſt of Congo, but in the intermediate ſpace, no ſuch manufactory is to be found. Baſkets made of twigs and ruſhes, excavated trunks of trees, and ſhells of gourds ſupply the place of earthen ware. Vaillant frequently attributes to the tribes which he pretends to have viſited, things which they are entirely ignorant of, and on the other hand takes to himſelf the merit of having inſtructed them in matters, with which they have been acquainted for ages. Thus he ſtates with a deal of complacency the wonderful impreſſions which a pair of bellows of his conſtruction made upon the Caffres; but the truth is, that they actually made uſe of that "more eſſential inſtrument in metallurgy" at the time, when the governor Van Stiel formed the ſettlement, which from him and a neighbouring wood took the appellation of Stielen's boſch *. As early as that period they knew how to make ham-

* La Vaillant calls this ſettlement Stellemboſch.

mers,

mers, tongs, chains, and the like articles; travelled by caravans to the Cape, and exchanged their manufactures for unwrought iron, kettles, brandy, and bugles. In proportion as the Dutch planters encreaſed in number, and extended their plantations, the Caffres were neceſſitated to remove to a greater diſtance from the Fiſh-river, which formed the boundary of their country; and being perſecuted by the planters as well as the Hottentots, they relinquiſhed not only trade and commerce, but alſo moſt of their manufactories. Mr. Dulbach of Batavia being afterwards appointed Governor of the Cape, he concluded with the Caffres an armiſtice for twenty years, on condition that they ſhould ſend every year twelve young men to the Cape, who were not to be treated as ſlaves, but as ſervants of the Company, and at the end of the year to be relieved by twelve others. The young men acquired at the Cape, not only a knowledge of the Dutch idiom, but they alſo learned to make a variety of uſeful inſtruments and tools. It will hardly be ſuppoſed, that they ſhould not have ſeen bellows at the Cape, or would not introduce them in their native country! The uſual mode of forging iron has alſo been long known in Caffraria.

In the year 1739, a Portugueze ſhip being wrecked

wrecked on the coaſt, forty-three of the crew who were ſaved, reſided among the Caffres until 1743, gave them the iron and ſeveral articles, which were on board the ſhip, and inſtructed them in the art of forging Spaniſh ſpears, ſeveral of which are ſtill preſerved at the Cape. Yet theſe ſpears from their inconvenience, were ſoon converted by the Caffres into javelins. Moſt of the hordes which I have viſited, poſſeſſed forges provided with every neceſſary implement, ſuch as a ſtone anvil, hammers broad on one ſide, and on the other formed like a chiſel, tongs and other ſimilar inſtruments. In lieu of files, certain ſtones are uſed, which anſwer nearly the ſame purpoſe. The huts of the Caffres reſemble thoſe of the Hottentots, and are alſo covered with mats. M. Vaillant's aſſertion, "That the Caffres do not inter their dead, but that they are tranſported from the kraal by the family, and depoſited in a ditch, whither ſavage animals go, to feed at their leiſure," I muſt alſo contradict. They bury their dead in ſeparate graves, and take care that wild beaſts do not ſcratch them out of the ground. Vaillant's deſcription of the arms, and dreſs of this nation is perfectly correct, but he is miſtaken when he ſays, "That the Caffres have a king;" they have no ſuch chief, and his further aſſertion, "That the ſovereign power is hereditary in the king's family,"

mily," is of courſe equally erroneous. At the Cape, it is true, they are uſed to ſay of any dirty, filthy fellow, "That he may be the king of Caffraria;" but this does not prove the real exiſtence of ſuch a king.

About ſeventy years back, ſeveral kraals were governed by one common chief, who might perhaps have been ſtiled king. The laſt of theſe potentates was called Pharao, and killed by the planters in the courſe of an incurſion into Caffraria. At the time of Vaillant's travels there exiſted but few Caffres, acquainted even with the name of Pharao, and not one was living, who had known that King, a portrait of whom I ſaw at Colonel Gordon's, at the Cape. Every horde has a chief; this dignity, however, is not held by right of inheritance, but the moſt worthy and moſt valiant is elected to that ſtation. I am alſo perfectly ſatisfied, that circumciſion is not in uſe among the Caffres. So much for the correctneſs of Vaillant's remarks; I ſhall hereafter add ſome further obſervations on the manners, cuſtoms, and inſtitutions of that nation. The horde with whom I ſo long continued, contained fourteen thouſand ſouls, and three hundred and nineteen combatants, who inhabited one hundred and twenty-ſeven huts. By way of amuſement I uſed to carry wood into the huts,

huts, for which I received milk from the women. The men buſy themſelves but very little with houſehold affairs, procure no wood, do not attend the cattle, nor take much notice of their children; all this is left to the wife, who, in caſe of ſickneſs, requeſts another woman of her family to ſupply her place. If the wife dies, her relation muſt take care of every thing, until the widower has choſen another wife, in return for which ſhe inherits the cattle which was the property of the deceaſed. If there are children, the huſband keeps the boys, and the relations bring up the girls. During my reſidence in this kraal, I learnt the place where the ſhipwrecked Frenchmen met with their fate, and was informed that their ſhip was lying at the diſtance of two days journey from this village. I reſolved to viſit the ſhip, mentioned this idea in the courſe of converſation with the Caffre who converſed with me moſt frequently, and requeſted him to accompany me thither. He did not reject this propoſal, but obſerved, that if the ſhip was lying off the eaſtern coaſt, it would be extremely difficult to carry my project into execution, without being attacked, nay, murdered by the wandering *Mahorians*, and that even ſuppoſing the ſhip ſhould lie in a convenient place, yet we could make no uſe of her, and ſhould of courſe reap but little benefit from our enterprize.

Still

Still I did not deſiſt from my deſign, and endeavoured to render it more palatable to the Caffre, by telling him, that we could at at leaſt break off the iron, which he might keep himſelf. He was much pleaſed with this offer, but endeavoured to prevail upon ſeveral of his friends to join us in the enterprize. He communicated his deſign to the inampa and other Caffres, who approved of it unanimouſly, and at laſt twenty-ſeven men declared themſelves ready to attend us on our journey: they were armed with javelins, and I took with me my carabine, and ſome hammers and tongs, and other implements. On the 27th of April we put ourſelves in motion, and proceeded over the chain of mountains towards the ſpot where it was ſaid the ſhip lay. Taking but little reſt, we reached in the evening the mountain towards the ſea-ſide, kindled a fire and lay around it. In the night my companions diſcovered, at ſome diſtance, a fire at the foot of the mountain; from the tone in which they converſed on this diſcovery, I perceived that they were afraid of being attacked by robbers. I endeavoured to ſupport their ſpirits, and ſtarted the idea that we might perhaps find people belonging to the ſhip. We ſet out at a very early hour, and took our route towards the fire: at a conſiderable diſtance from it my companions grew more lively, for they ſaw no robbers, but

Caffres before them. On our reaching the fire, we found that they had alſo been at the ſhip, and had brought away a conſiderable quantity of iron, glaſs-ware, ſmall cheſts, pieces of copper, and other articles. They ſhowed us the place where the ſhip was lying, and entreated us, on our journey home, to paſs the night in their village. During the reſt of our journey I could ſcarcely keep up with my companions, who were now full of ſpirit and courage. We croſſed a river, and arrived in the evening at the wreck of the ſhip: ſhe lay between the Fiſh-river and the river St. Lucie, in a bay formed by the ſea behind the mountain. She was a brig, and her name, which I could diſcern on her ſtern, was St. Wemburg. We found ſeveral bodies in a ſtate of putrefaction, and pierced through in ſeveral places, beſides kettles, cheſts, and alſo cottons and ſilks, which the ſea-water had rendered unfit for uſe. Iron being the moſt intereſting object to my companions, they endeavoured to draw out of the timber as many nails, bolts, and cramp-irons as they were able. I kindled a fire, and prepared the ſupper, which conſiſted of the meat which we had brought with us. The ſupper being ready, I called my companions, and ſhowed them that I had procured a tolerable quantity of iron without much trouble, by putting on the fire boards and beams which contained bolts and nails, and being conſumed

conſumed by flames, the iron lay in a maſs on the ground. Having witneſſed this operation, the Caffres ran to the ſhip, and fetched whole beams, two of which were generally faſtened together with ſtrong iron bars, and put them on the fire. The next morning the iron was picked up among the aſhes, and by this means a large quantity of it collected. On ſearching the beach, we found in a caſk, covered with ſand by the waves, ſeventy fire-locks, but which unfortunately were all ſpoiled by ruſt. We put them in the fire to burn off the wood, and afterwards found, farther on the beach, ſome ſwords with the French arms engraved on them. At noon every thing was ready for our departure, but, as ſome of the Caffres pretended to be worn out with fatigue, it was reſolved to take ſome repoſe till the next morning. Walking on the beach I perceived a human body, which, although in a ſtate of putrefaction, retained the marks of two wounds, received in the breaſt, and was decorated with a badge of diſtinction, probably the croſs of St. Louis. I manifeſted a deſire to inter it; my companions approved of my propoſal, fetched four other dead bodies, and they were all five depoſited in a deep pit, dug out for that purpoſe, and covered with earth. The funeral being performed, my companions waſhed themſelves

about twenty times with ſea-water and aſhes, and did not eat a morſel the whole day; whether from religious motives, or from a love of cleanlineſs, I could not learn. In the evening a large fire was again kindled; we lay down and fell aſleep. Early in the morning every one took up his load, and we ſet out on our march, conſidering whether we ſhould proceed toward the horde, who had invited us to paſs the night with them, or ſtrike into our former road; the majority inclining to the former opinion, we took that route, reached the horde in good time, and met with a very kind reception. We found there large ſtores of the remains of the ſhip's cargo and furniture, clothes, ſhoes, whole pieces of ſilks and cottons, ſeveral new fire-locks and ſwords, two large coppers, ſaucepans, pots, bottles, and a conſiderable ſum of money. They preſented us with ſome of theſe articles, eſpecially with one of the large coppers, which, however, the four men, who carried it in the proſecution of our way, were almoſt neceſſitated to abandon, as it proved extremely troubleſome to them on climbing up the mountains. We learned that the crew of the ſhip, after having remained here ſome time, ſet out for the kingdom of Monomotapa, to ſolicit the protection of the Portugueze government of that country. Among the preſents which

fell

fell to my ſhare, I was happy to find a compaſs. On our drawing nigh our kraal the next day, we were met by women and children, who, on the view of our booty, received us with as lively ſhouts of joy as though we had returned from the conqueſt of a kingdom; in the kraal we experienced the ſame reception. The ſucceſsful iſſue of this enterpriſe raiſed my character very high in the eſtimation of the horde; the women and children vied with each other in ſupplying me with good milk, and my friends readily ſhared with me whatever they had in their poſſeſſion; they even appointed me their deputy, or under-mampa, as an inducement to me to ſettle in their kraal, with the additional offer of building, and furniſhing a hut for my habitation. I declined their offer in a manner which ſeemed to ſatisfy them, promiſing to return, after having traverſed the neighbouring country, to marry one of their girls, and to ſpend with them the remainder of my life. I found alſo other means of conciliating their friendſhip. A young fat buffalo, for inſtance, being killed in the hut where I reſided, I carefully collected the blood, which they uſed to throw away, cleaned the guts, which they uſually put under ground,* minced

* Leſt wild beaſts ſhould be attracted by the ſmell.

the meat, made black puddings, and boiled them in the copper which we had brought with us. They very much reliſhed this novel kind of food, thanked me heartily for my having acquainted them with the mode of preparation, and reſolved to adopt it.

CHAP. IV.

The Author's Departure from the friendly Caffres to purſue his Journey—Deſcription of the Dangers and Troubles which he had to encounter—He is kindly received by another Horde of Caffres, and aſſiſts them againſt the Tambookins—Boundaries of Caffraria and of other neighbouring Parts—The Author being robbed of his Effects in another Kraal of Caffres, he recovers them by the Interpoſition of the Chief, with the Exception of the Carabine, which had been broken in Pieces by a Caffre—Account of a Jamatian Kraal, and of their Cuſtoms and Manners.

ON the 20th of May I took my leave of this good-natured people. I was preſented with roaſt meat, and calebaſhes full of milk, and reminded of my promiſe to return. Several Caffres accompanied me as far as the mountain, when I turned towards the north-eaſt, conſtantly wandering on rocks, until I reached a creek, formed by the Fiſh-river, on whoſe banks I took ſome repoſe; and then purſued my journey, climbing at one time over mountains, and at others wandering through pleaſant vales. The next day I reached a de-

a delightful plain, covered with fine reed-grass, and interspersed with shrubs and trees, many of which bore the yellow plums I have already mentioned. At last I came to another kraal, where I passed the night: they gave me milk and a piece of meat, but secured my carabine.* On my setting out the next morning, I was accompanied by a great many children as far as a flat mountain, which lay in my road. This was rather a measure of precaution than a matter of curiosity, their fields lying that way; for on our passing by a piece of land, sown with Indian corn, a stalk of which I was going to pluck up, they cried out—*gonorum daro pusy kamd krujulsay* (don't touch it, else you will be shot by my father). On the mountain, called by the Caffres *Pfadoh*, (Salt-hill), I found much saltpetre. The foot of the mountain was washed by a small river, which branched into two arms. The last mentioned horde most probably obtain their water at this place, which has a brackish taste. Whether this water is originally impregnated with salt, or attracts saline parts from the rocks over which it flows, I am not able to determine. I came next to a thick wood, which I intended to

* This was a measure of precaution, lest my carabine should be handled by unskilful or imprudent persons, and mischief ensue.

pass.

paſs, but was not able to effect my purpoſe, though in attempting it I was detained half a day. Near this wood I ſaw a troop of about forty elephants. I was much alarmed, being obliged to traverſe the place which they occupied, but eſcaped unhurt, and paſſed the night cloſe by the wood. I kindled a large fire, but was nevertheleſs much haraſſed by wolves and lions, who approached very near me, but had not the courage to attack me. This wood was by my calculation from twenty-one to twenty-eight miles in length, and conſiſted of kakolay and monapacka-trees. The fruit of the kakolay-tree reſembles our wild cheſnuts, but the pulp is of a reddiſh colour, and of a ſour taſte. The fruit of the monopacka-tree is a ſpecies of apple, the kernels of which are of the ſize of a large vetch and ſweet. I was now compelled to ſtay a conſiderable time by the fire, as it was very late before the wild beaſts withdrew into the foreſt, and I did not think it prudent to paſs through them. About noon a tremendous ſtorm aroſe, which I conſidered as a joyful event in as much as it cooled the air. I was not able to travel more than ſix miles, the road frequently being obſtructed by ſtagnant waters, which I was obliged to wade through or to go round. Theſe were alſo infeſted by wild animals which ſallied forth from the woods to quench their thirſt. The following night I was compelled

compelled to be conſtantly on my guard, to keep off their attacks, as I could not venture into the foreſt to fetch the neceſſary fire-wood. I therefore paſſed this night without ſleep, walked conſtantly to and fro, and ate ſome meat, which was not altogether untainted. At break of day I croſſed the ridge of rocky mountains, which lay before me, and which run from weſt to eaſt. I met with barren heights, unfruitful valleys, without ſhrub or trees, and covered with long-reed graſs, ſcorched by the ſun. Wild beaſts abounded every where. I found large ſupplies of rain water in the clefts of the rocks. The following day I fired at a roebuck, but having wounded him but ſlightly he effected his eſcape. I intended to paſs the night in a neighbouring kraal, but not being able to reach it I ſat down on a hill, and conſidered whether I had better turn towards aother quarter or purſue the ſame road. Unable to ſatisfy the cravings of my ſtomach I grew melancholy, but on a ſudden was rouſed from my dejection by the ſound of human voices.

I looked round, and ſaw a party of men advancing towards me, armed with clubs and javelins. Had I been leſs tormented with hunger, I ſhould have endeavoured to eſcape from them; but now I was glad to ſee them approach me. At the diſtance of ten paces they all halted; and one of them called out

out to me in the Caffrarian language: "What doſt thou here?" I anſwered, that I was dying with hunger. "Haſt thou no food then," aſked a ſecond. I replied that I had none. Who art thou?" cried a third. I am a native of the weſt, our ſhip has been wrecked on the coaſt. "Whither art thou going?" To my native country. Many other queſtions were put to me, and in particular I was aſked whether I had come alone? I anſwered them as well as I could, by means of ſingle words and ſigns, and then intreated them to give me ſome food. They ordered me to accompany them; but on my aſſuring them that I was ſo fatigued and weak as to be unable to follow them: a conſultation was held, in which one of them ſaid, that I muſt be compelled to go with them; another propoſed to kill me with their javelins; but this was oppoſed by a third, who happened to be of a gentler and more compaſſionate diſpoſition. This diſcourſe terrified me exceedingly: at laſt one of them ſeized me by the arm, and gave me to underſtand, that I muſt go along with them. I willingly followed them into a thicket, where they halted and kindled a fire. One of them gave me a piece of raw meat, which I broiled on the coals: others of them let me drink out of their water-bottles. When I lay down to ſleep, I placed my knapſack as a pillow, under my head; but they took

took it away from me, to examine its contents. In it they found powder, balls, a knife, a pair of ſciſſars, and two ſhirts: the knife and ſciſſars they kept, but the other articles were reſtored to me. I had luckily ſewed my money into my waiſtcoat, and thus preſerved it. I ſlept ſoundly, but was awaked very early in the morning, and ordered to follow them. They travelled in a north-eaſt direction, and with ſo much ſpeed, that I was conſtantly at ſome diſtance behind them; one of them therefore threatened me with his club, and towards evening another even ſtruck me ſeveral times acroſs the ſhoulders, and threatened to repeat this chaſtiſement if I did not make more haſte. I felt much pain from the blows; and the blood likewiſe began to run out of my ſhoes *; for we were obliged to climb over rocks, and to force a paſſage through buſhes and high reed-graſs. It was almoſt dark before we arrived at the kraal; where they took me to a hut and gave me ſome milk, and cakes made of Indian corn. I did not yet know, whether I was among Caffres or robbers: but ſuſpected the latter, as I had never before been treated with ſuch rigour by other hordes of Caffres. I now recollected that at ſeveral of

* My ſhoes conſiſted only of a piece of raw hide cut from a buffalo, and fitted to the foot whilſt wet.

the

the kraals which I had viſited, they had cautioned me to beware of falling into the hands of the Muhotians; and, believing that I was now a priſoner to theſe ſavages, I gave myſelf up for loſt. Hence though much fatigued, I was unable to ſleep all night; often ſtarting at the ſlighteſt noiſe in the hut, and expecting every moment to be murdered. Towards the dawn of day, I entertained ſome thoughts of attempting to make my eſcape, as my guards were yet faſt aſleep, and I heard no human voice on the outſide of the hut; but, on maturer conſideration, I reſolved to remain there, and patiently to await the event, rather than to run the riſk of being detected in my flight and retaken: beſides, they had had the precaution to carry my bundle and carabine to another hut; I, therefore, laid myſelf down again on the mat, and fell aſleep. I ſhould probably have ſlept a long time, had I not been awakened by a young woman who brought me ſome milk and cakes. There being now no one in the hut except her and myſelf, I entered into converſation with her, and aſked her the following queſtions: Art thou a Caffre? ſhe anſwered, yes. Whither are the people belonging to this hut gone? "I do not know." When will they return? "I do not know." I, too, wiſh to be gone; give me my gun and my bundle. "Thou muſt not go; my father has carried thy gun to another

another hut." But why ſhould I remain here? "Becauſe thou art ſo beautifully white." Thy father will probably kill me, and eat my fleſh? "We have plenty of buffaloes; however, I do not know whether thy fleſh may not likewiſe be eaten." She now left me, and faſtened the door on the outſide; I was therefore ſtill uncertain what fate awaited me here, but believed that I ſhould either be killed privately, or immolated in public on ſome day of feſtivity. Full of ſuch gloomy forebodings, I again reſigned myſelf to ſleep. In the mean time the men belonging to the hut had returned, and being informed by the girl of the queſtions I had aſked her, one of them ſeized me by the feet and ſhook me violently; but even before this had fully awaked me, I involuntarily ſcreamed out aloud; for I had at that moment been dreaming that my enemies were going to ſlaughter me. All the by-ſtanders laughed at my terror, and one of them aſſuming an air of great fierceneſs and ſeverity, ordered me to riſe and pull off my cloaths, as he was reſolved to kill me immediately. I ſlowly raiſed myſelf up, fixing my eyes on the man who had thus threatened me; but inſtead of being inſulted or ill-treated by him, I received from him a piece of roaſted meat, and ſome milk from the young woman. He then aſſured me, that I need not be under any apprehenſions of being killed, as his

his countrymen were not accuſtomed to eat human fleſh. The hut being full of ſmoke, we adjourned to a graſs-plot in its front, and there having ſeated ourſelves in a ring, I was obliged to communicate to them an account of my adventures; which I did more by means of ſigns and geſtures than by words. The man who, during the preceding day's journey, had given me ſome blows, now expreſſed much kindneſs towards me, and ſaid: "Stay here with us, none of us will hurt thee; for we are Caffres, who kill their enemies indeed, but protect the ſtranger who takes refuge among them: ſtay here, we will protect thee, and will provide for thee: do not leave us, for if thou ſhouldeſt happen to fall into the hands of thoſe cruel robbers the Muhotians, they will certainly murder thee. But ſhouldeſt thou not like to remain always with us, yet wait, at leaſt, till *goka makkah* (a full-moon) is paſt, for then the robbers will leave the tract of country through which thou art going to travel." I now began to breathe more freely, and gladly accepted their friendly offer.

During my ſtay at this kraal, I endeavoured to render myſelf uſeful and agreeable to my kind entertainers, by partaking in their labours, carrying wood to their hut, accompanying them to the chace,

chace, and making various trifling articles which were well received. Every four days a party of twelve men ſet out from the kraal, to range through the country to the diſtance of from ſix to nine Engliſh miles, in order to lie in wait for the robbers, in caſe they ſhould attempt to ſteal any of their cattle. If they meet with no robbers, they go in purſuit of the wild beaſts, that they may not return home without ſome prey. About a fortnight after my arrival, the mampa, who had before returned me my carabine, ſent me out with one of theſe ſcouring-parties; and I had the good fortune to render ſome ſervice to my hoſpitable friends. We directed our courſe towards the ſouth-eaſt, where moſt of the cattle were feeding, and had paſſed through a wood which was a mile in length, when we ſaw, as we emerged out of it, ſeveral men advancing towards us. My companions immediately knew them to be Tambouki robbers, who would probably attack us. They accordingly exhorted me to fight with the ſame determined bravery as they ſhould, that ſo we might not be overcome by theſe ſavages. My carabine was already loaded; but, in my hurry, I put into it eight ſlugs more, and fired among our enemies. as ſoon as they approached within gun-ſhot. They halted; and I immediately loaded and fired at them again; whereupon they fled with precipitation.

tion, leaving two of their wounded companions behind. Theſe priſoners we took with us to the kraal; and though they were the moſt inveterate foes of the Caffres, they were not treated with cruelty. When their wounds were healed, they were employed as ſlaves to carry wood and water. —This action procured me much honour and diſtinction among my new friends, who endeavoured by every means in their power to render my abode as agreeable as poſſible. This kraal contained four hundred and ninety-three inhabitants, among whom there were one hundred ſixty men capable of bearing arms. It is the laſt in Caffraria proper, on the north-eaſt ſide, and lies at the diſtance of about one day's journey from the borders of the country inhabited by the Jamatians. The Jamatians, indeed, call themſelves Caffres alſo, but they are not acknowledged as ſuch by the Caffres properly ſo called, from whom they differ in many reſpects.

This being the proper place, I ſhall here introduce ſome farther account of the manners, cuſtoms, and the laws of the Caffres, properly ſo called. All that tract of country which, on the maps of Arica, is deſignated by the general name of Caffraria, ſhould be divided into five parts according to the five nations which inhabit it. Theſe

nations, indeed, change their places of reſidence every year: but they take care that no one ſhall encroach upon the territories of another. The ſouthern Caffres, or thoſe properly ſo called, inhabit the tract of land from Brugehoogte to the Tumbover, about 140 miles in length, and between 50 and 60 in breadth, from the ſea to the kingdom of Biri. But as many other nations pretend to be Caffres, or are conſidered as ſuch by travellers, we muſt not be ſurprized that theſe latter have given ſuch various accounts of the extent of the country called Caffraria. Within that tract of land which extends in length from ſouth to north two hundred miles, from the Tumbo-river to the Franzis-river, and from eighty-ſix to one hundred miles in breadth, dwell the following nations:—1. The Jamatians, whoſe territory borders on that of the ſouthern or proper Caffres, lying to the ſouth-eaſt. 2. The Muhotians, bounded on the ſouth by Caffraria Proper, and to the eaſt by the Jamatians. 3. The Kamtorrians, whoſe territory forms a triangle, and borders ſouthward that of the Muhotians, and weſtward on the kingdom of Biri. 4. The Birians, in the kingdom of Biri; theſe are ſubdivided into three tribes, viz. the Birians, properly ſo called; the Gohavans, who migrated thither from a country ſituated farther ſouthward; and the Tambeukis. 5. The Kaminrukis,

Kaminrukis,* a patient race of men, who are greatly oppreſſed by their neighbours. 6. The Monikans, in the kingdom of Monika; who are powerful and very numerous; their territory borders to the ſouth on the kingdom of Biri, and to the eaſt on a country yet unknown. 7. The Jamampaus; who ſubſiſt by plundering their neighbours, on which account they were expelled from Monomotapa. The name Jamampaü ſignifies a robber. 8. The Inhambans, inhabiting a ſmall kingdom ſituated on the river of the ſame name. They have permitted the Huyjamins to ſettle among them: theſe Huyjamins formerly dwelt in a fertile tract of country on the Aroe, whence they were expelled by the Batanzans. 9. The inhabitants of the kingdom of Sabla. 10. The inhabitants of the kingdom of Sofala. 11. The Inhamois. 12. The Inhamaſibas. Theſe four laſt-mentioned nations have formed a defenſive

* I am ſurprized that M. Vaillant ſhould pretend to have been in the country of the Kaminrukis, as it lies about two hundred miles diſtant from his route. Admitting that he may have occaſionally made excurſions from his caravan, yet it is hardly poſſible that during any of theſe he could have penetrated ſo far. This nation is not numerous, conſiſting only of about three thouſand ſouls. They are much hated by the ſouthern Caffres, who are hoſtile to them on every occaſion.

league againſt their common enemies, and carry on a continual war with the king of Monomotopa, who is endeavouring to ſubject them again to his dominion. 13. The kingdom of Chicaro, which is inhabited by the four nations that were formerly governed by kings of their own, viz. The Machubis, a warlike race; the Chainuquos, who ſubſiſt by paſturage; the Matinapis, who were expelled from the kingdom of Butua, for refuſing to pay tribute, and even attempting to kill the king; and the Monglas, who are a gentle but a brave race of men. Their king having ſold numbers of his ſubjects as ſlaves to the French, an inſurrection was the conſequence, in which the king loſt his life. Among the above enumerated nations there are beſides ſeveral ſmaller tribes, who ſometimes are diſtinguiſhed by a ſlight variation of manners and cuſtoms, but who yet on the whole conform to thoſe of the more powerful nation, in whoſe territory they are ſettled.—All the above-mentioned nations are by ſome travellers and geographers comprehended under the general name of Caffres; to which others add, even the Monomotopans, thus making Caffraria extend as far as the river Chireyra. Other diviſions have likewiſe been made, and other boundaries given; but by moſt of the inhabitants of the countries through which I travelled, the above-

mentioned

mentioned nations are held to be Caffres in the more extended ſenſe of the denomination.

The country upon the whole is fruitful, although there are many mountains and moraſſes; and were it better cultivated, few tracts in Europe would exceed it in fertility. The places, for inſtance, where nothing now grows except reed-graſs, might be made to produce the beſt wheat. There is no want of minerals, but no advantage is derived from them, the natives being deſtitute of the requiſite knowledge for digging and ſmelting the ore. There is an abundance of wild and tame animals, as likewiſe of various herbs and fruits, which are yet but little known in other countries.

The reader has already been informed, that the country commonly called Caffraria, is inhabited by ſeveral nations. In this place I ſhall only give an account of the mode of life, manners, and cuſtoms of that particular nation, of which I acquired ſo accurate a knowledge, and from which the whole country derives its name, viz. the Southern Caffres. The Caffres acknowledge a Supreme Being, and likewiſe worſhip the ſun and moon; but they have neither temples nor prieſts. Every one is at full liberty to worſhip the Divinity in his

own way, and according to his own ideas: the oldeſt perſons of each family inſtruct the children; as, for inſtance, the grandfather the boys, and the grandmother the girls. The cloathing of the Caffres reſembles that of the Hottentots: they wear a ſhort apron round their waiſt, and on their ſhoulders a ſort of cloak made of a ſheep's-ſkin. The long thick hair of the men is plaited, and bound with a cloth into a tuft on the top of the head. The women likewiſe form their hair into braids, which hang down over their ſhoulders.

The chief perſon of each kraal is called the mampa, and he ſettles all trifling diſputes: but on matters of great importance, all the men of the kraal decide: thus for inſtance, they adjudge the puniſhment for the crime of adultery; and here it may be obſerved, that the adulteress is puniſhed with the greateſt ſeverity, whilſt the adulterer meets with a comparatively mild treatment. The men too are allowed to have more than one wife.

In war they behave with great bravery, ſeldom giving way except when overpowered by ſuperior force and numbers. They are fond of war, and therefore often commit unprovoked acts of hoſtility againſt their neighbours. Their weapons conſiſt of lances and clubs. When in the year 1709 they were

were oppreſſed by the Dutch coloniſts, they alone raiſed an army of forty thouſand men; and if the other nations, namely thoſe from the borders of the Dutch colonies to the kingdom of Biri, had ſent their auxiliary troops with more diſpatch, an army of from eighty to ninety-thouſand men might have been brought into the field againſt the Dutch: and Cape-town would not have been able to hold out againſt their irreſiſtible attack. For the purpoſe of conveying intelligence with the greateſt diſpatch to the diſperſed hordes when a war breaks out, the horde neareſt the borders of the enemy's country erects on an eminence the trunk of a certain tree,* deprived of its branches and bark, which, having ſmeared it all over with tallow, they ſet it on fire. On ſeeing this ſignal, the warriors of the other kraals haſten to the aſſiſtance of their countrymen.

The Caffres are extremely fond of ſinging and dancing, and other feſtive ſports; and therefore frequently indulge in feaſts and merry-makings; eſpecially when the nights are clear and the moon ſhines bright; for while the ſun continues to

* This tree bears fruit reſembling our gooſeberries. It likewiſe produces a kind of greeniſh wax, which is much ſought after by the Dutch coloniſts, who make candles of it.

ſhine they abſtain from dancing and gambling, leſt they ſhould thereby give offence to that divine luminary. When they have gained a victory over their enemies, when they have deſtroyed a ferocious beaſt of prey, or when they elect a mampa, they never fail to celebrate a feſtival.

To point out the time when a feſtival is to be celebrated, the mampa ſticks ſome branches of the palm on the top of his hut. The young men who are not yet capable of bearing arms are not allowed to aſſiſt at the celebration of ſome particular feſtivals; nor are the children permitted to be preſent while the parents dance. Time is here computed by days, moons, and years; ten lunar months making one year.

Though among the Caffres the women are not held in much eſtimation, but are even conſidered as little better than ſlaves; yet certain rights and privileges are ſecured to them by the cuſtom of the country. When a woman is delivered of a child, her huſband is not allowed to enter the hut where ſhe lies-in till the end of three days: if ſhe be delivered of a ſon, the huſband muſt give an entertainment; but if ſhe brings forth a daughter, ſhe muſt furniſh the feaſt herſelf. To ſuch feaſts, however, the neareſt relatives only are invited.

vited.—In each kraal certain huts are ſet apart for the women to be delivered in, which no man is allowed to approach. In ſome hordes each family poſſeſſes ſuch a lying-in hut. Under certain reſtrictions they have the liberty to ſue for a divorce; in this reſpect, however, the huſbands have much more in their power than their wives. The wife is obliged to cohabit with the huſband as long as he pleaſes; if however ſhe peremptorily inſiſts upon being parted from him, her requeſt is complied with, but ſhe is forced to leave the kraal. The law prohibits the huſband from ſtriking his wife; in this point then the Caffreſs hath greatly the advantage of the more poliſhed European dame, whom ſhe views with diſdainful contempt. A Caffre who beats his wife would be deſpiſed by every one, and conſidered an unworthy member of the kraal. During my ſtay among this people, I never once knew a man quarrel with his wife, or treat her with opprobrious language; for they regularly, and in the beſt manner they are able, perform the buſineſs and duties which cuſtom has reſpectively allotted them. If the huſband become ſick, one of his relations undertakes the management of his affairs; if the wife fall ſick, one of her female relations is in like manner obliged to aſſiſt her. I now return to the journal of my travels.

Having

Having tarried ſix weeks with this horde, where I acquired much uſeful information, how and in what direction I might, with the greateſt ſafety purſue my journey, I at laſt left the kraal on the 11th of July, and turned to the eaſt, though contrary to the advice of my friends the Caffres. I hoped that by that route I ſhould be able to reach Egypt. Having travelled all day over ground which was tolerably eaſy to paſs, without ſeeing any kraal or human being, in the evening I aſcended a woody ridge of mountains, and reſolved to halt there for the night. In this part of the country there are a great number of gems-bucks: whole flocks of them approached the fire at which I lay; and I had the good fortune to kill one of them with the butt-end of my gun. This carcaſe afforded me an excellent meal. Water I found in abundance; in ſome of the valleys I was obliged to wade through it up to my knees. On the following day at noon, I left the ridge of mountains in my rear, and entered upon a beautiful plain, above two miles in length, through which flowed a river ſeven feet broad. The water was ſomewhat brackiſh, but not to ſuch a degree as to render it undrinkable. On account of the great heat I tarried here ſome hours, and bathed in the river. Towards evening, I had reached the end of the plain, and eſpied huts at ſome diſtance: but

but it was impoſſible for me to reach them before night. I therefore ſeated myſelf in the graſs, and reſolving to paſs the night here, lay down on my bundle. I had lain about an hour, when I felt ſomething ſeize me by the feet: I had placed my carabine between my legs, and by way of precaution, held the ſling in my hand; I therefore inſtantly pulled it up and drew the trigger. I now ſtarted up, and ſaw four men, who terrified by the exploſion, had retired to ſome diſtance. Obſerving that they would not again approach me, I called to them in the Caffrarian language: 'What would you have of me?'—Whereupon they aſked me: "Why art thou come into our country, and whence comeſt thou?"—I again queſtioned them: 'Are ye Caffres?'—They anſwered, "Yes."—'If then ye are of as kind and hoſpitable diſpoſition as your countrymen, tell me, may I go to lodge all night at your kraal, without being made a priſoner?' "We muſt firſt be informed who thou art;"—anſwered they, and were going away.—'I am a native of the Weſt Country, and am returning to my own country.'—"Follow us," cried they; "but firſt give us the *Takayudma*" (the murderous-thing).—I furrendered my carabine to them, and followed them. They brought me to a hut, in which a ſick old man lay, whom I ſuppoſed to be their chief. After they had ſpoken to him,

him, they ſhewed me a buffalo's hide near the door of the hut, on which I lay down, and ſoon began to indulge in no very pleaſing reflection on my preſent ſituation; for I apprehended they would murder me for the ſake of my bundle.—However, ſleep at length overpowered me, and I ſlept ſoundly till the morning. An old woman then brought ſome milk and melis for the ſick man. I addreſſed her in the Caffrarian language: but though ſhe earneſtly looked at me, ſhe went out again without making me any anſwer. An hour after, the man who had brought me to the hut on the preceding evening came in. I begged of him to give me ſome milk: but he deſired me to have patience, converſed a ſhort time with the old man, and then left us. I now approached the ſick man; and repeated my requeſt to him: but, ſay what I would, he only ſhook his head, and anſwered not a word. I now took up my bundle, and went to the adjoining hut, where I begged of a man whom I found ſtanding at the door, to give me ſome food and milk; but he referred me to his wife, whom I could not find. I then placed myſelf in front of the ſick man's hut, hoping to ſee the perſon who firſt took my carabine from me; and requeſted every one that paſſed by, to ſhew me his hut: but received no anſwer. In a ſhort time a great crowd of people aſſembled about me,

me, and ſome of them took my bundle from me; I remonſtrated as loudly as I could: but in vain. Finding my entreaties diſregarded, I ſeized the man by the hair who held my bundle; but was obliged to let go my hold, being attacked on every ſide. I exclaimed againſt them with great vociferation: but that only ſerved to increaſe the mirth of the by-ſtanders. In fear of my life, I expected every moment to receive the death-blow, when a man haſtened up to us, with a club in his hand, which he applied as freely to my aſſailants as to me, and at laſt thruſt me into the hut with a degree of violence which took away my ſenſes. I ſoon recovered, but ſtill received no food; I was under conſtant apprehenſion of being murdered. The patient grew angry, and talked a good deal, of which, however, I did not underſtand a word; at length the old woman I have already mentioned, brought ſome milk and a ſtick of ſugar, put it down and went away; although I did not know for whom theſe articles of food were intended, I helped myſelf without heſitation, and inſtantly devoured them.

At noon, three of thoſe men who had carried me into the kraal entered the hut. One of them was the man who had taken away my carabine; I entreated him to bring it to me, as I intended to purſue

purſue my journey, and alſo mentioned that I had been robbed of my bundle. Without giving any anſwer, he went away and ſoon returned, attended by the man who had cudgelled and thruſt me into the hut. At the cloſe of a long converſation, in an idiom which I did not underſtand, they at laſt informed me in the language of the Caffres, that my effects ſhould be returned. Some told me that he who had beaten me was the caujata (vice or deputy chieftain), and that to him I was indebted for my life; for having witneſſed the ill-uſage I experienced, he had haſtened up to us to ſettle the difference; the by-ſtanders, they added, had no intention to keep my bundle, but were only deſirous to ſee what articles it contained. My deliverer endeavoured to prevail upon me to remain longer with them, and promiſed to fetch the effects of which I had been robbed, which promiſe he inſtantly performed. My carabine and knapſack being alſo returned, he deſired me immediately to examine into the contents of the latter, and ſee whether any thing was miſſing. On my aſſuring him that nothing was wanting, he ſaid, "Well, you may now go whither you pleaſe, but if you pleaſe to ſtay, you may live in my hut: ſhould you go towards the quarter where the ſun riſes, you will find five more kraals of our friends; if any of them ſearch your bundle, never fear,

you

you will not be robbed. Stay in my hut till you go, I will ſhow you the way." The evening was ſpent in the moſt pleaſant manner; a number of people aſſembled round our hut, placed the chief in the midſt of them, and went in proceſſion to a field before the kraal, where a large fire was kindled, and the company ſang and danced. This entertainment laſted three hours; they then ſeparated, after having previouſly conducted the caujata into his hut, which every one preſent decorated with a bough. This feſtival is celebrated at every full moon, if the moon be not covered with clouds; it is called *mikaphikm* (God's-day), but if it be overcaſt, the whole kraal grieves, from a ſuppoſition that the Divinity is diſpleaſed. They draw the ſame concluſion with reſpect to the ſun, whom they alſo worſhip; if he riſes overſpread with clouds, they ſay, that the nation over which he ſtands, has made him angry; if at noon, when the ſun ſtands over them, the clouds diſperſe, they rejoice in the idea that they have appeaſed his wrath by good actions, and celebrate a feſtival; but if the contrary happens, and the ſun which roſe in ſplendour be overhung with clouds at noon, they mourn, and aſſemble to try and puniſh thoſe who have offended againſt the law; if in this caſe the ſky brightens, the judge is deemed to have acted right and fair; but if a ſtorm ſucceed, they conclude

conclude that he has pronounced an unjuſt ſentence, and they aſk pardon of the puniſhed.

Being taken ill in the night with ſevere pains in my bowels, I aroſe to go out of the hut, but tumbled over my hoſt, who ſet up a dreadful ſcream. On my aſking his pardon, and acquainting him with my indiſpoſition, he grew calm, aroſe, kindled a fire, brought ſome dry leaves, which he directed me to chew, and led me out of the hut; a violent vomiting enſued, and the pains abated. The next morning I purſued my journey, attended by my hoſt, who ſhowed me the way, and gave me ſome more of the above dry leaves, which did me much good: until noon my road was good, and lay through a wood, where I found large quantities of yellow plums and apples. I reached afterwards an arm of the river Tumba or Tambu, which by the natives is called *Mh-kyſah*; it abounded with fiſh, a number of which I caught with my hand; kindled a fire to roaſt them, and made an excellent meal. On my left hand I perceived ſeveral huts, but being neither in want of food nor drink, I avoided them and turned a little to the north-eaſt. About the fall of night I ſaw thirty huts before me, walked towards them, and met a young woman, whom I addreſſed in the language of the Caffres. She looked at me, but returned no anſwer:

ſwer: I made a ſign that I was thirſty, and ſhe pointed, in reply, to the river from whence I came. On my expreſſing further by ſigns, that I wiſhed to ſleep in a hut, ſhe pointed to the graſs on which we ſtood. I then offered to go with her, but ſhe puſhed me back; I therefore let her go before me, and followed: at the firſt hut I came to, I ſaw thirty men armed with clubs, whom I aſked whether they intended to kill me? "Yes," they anſwered, "if you are a robber." I told them that I was not; they drew near, viewed my firelock, took my bundle from my back, and examined it. One took my axe, another my firelock, and the whole party withdrew: I collected the things which they had ſcattered about, went to the firſt hut, and enquired after the caujata. Inſtead of an anſwer, I received two blows with a club from a young man, who ruſhed out of the hut and thruſt me away. I went to a ſecond hut, and met with the ſame reception: night coming on, I was neceſſitated to quit the kraal, where inſtead of hoſpitality I met with ill-treatment, and to lay down on the graſs. Unable to ſleep, I conſidered in what manner I ſhould act to recover my firelock and axe: at break of day I ſaw three men coming out of the kraal; I thought they were in ſearch of me, aroſe, walked up to them, and addreſſed them in the moſt reſpectful manner, and entreated that they would pro-

cure me my axe and firelock, and thus enable me to purſue my journey. They aſked me from whence I came, and whither I was going? Having heard my anſwer, they went back to the kraal, and I lay down on the graſs in expectation of the event; but as none of them returned, I took courage, and went to the kraal, to ſeek for my axe and carabine. At the very entrance of the village I ſaw the men with whom I had converſed before; they threatened me with their clubs, but I perſiſted in my demand, drew my cutlaſs, and went ſtraight up to the huts. They retreated, but at the ſame time called out—*bokatotago kokhmahoo* (if you enter our huts, we will kill you on the ſpot); I took no notice of their threats, and advanced with intrepidity and ſpirit. But it ſtruck me that it would be more prudent to apply to the chief, and I went immediately to the fourth hut, which was decorated with boughs, and thereby diſtinguiſhed as the reſidence of the chieftain. I haſtened up to it, for I was followed by a whole troop of armed men, and expoſed to the utmoſt danger: on my arrival at the hut, the chief ſallied forth, holding a large club in his hand. I entreated his aſſiſtance and protection againſt his comrades, who threatened to kill me, becauſe I demanded my property, of which they had robbed me the preceding evening. He liſtened with the utmoſt attention, conducted

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me to the hut, and pointed to the grafs on which I was to fit down. Having done fo, I was afked by him, "from whence I came, and whither I was going?" I anfwered him, and particularly acquainted him that I had already fpent fix months among his countrymen, had hitherto met with a kind reception, and no where with ill treatment, but in his kraal. I fhould not have come here at all, I added, but that the neighbouring chiefs had aflured me, that here alfo I fhould receive protection. This fpeech had its effect; he anfwered, "Here too thou fhalt be fafe; thy effects fhall be reftored; ftay here, I will go and fetch them." He faid a few words to the by-ftanders, which I did not underftand, and went away: in a fhort time after he brought me the axe and the ftock of the firelock, but the barrel of which was already broken in pieces, to convert into haffagays. I was happy in having recovered my axe, but complained to him that the gun was rendered ufelefs, by its barrel being broken. He fent for the man who had taken it, talked with him, and was about to ftrike him with his club; but I fprung up from the ground, embraced the chieftain, and entreated him not to hurt the poor fellow. I fucceeded in allaying his paffion, and he laid down his club: I was obliged to refort to this means of conciliating the friendfhip of the by-ftanders, left

ſhould way-lay me on my departure. Having eaten ſome more plums and milk, I quitted this odious kraal, attended by the chieftain, who ſhowed me the right road. In the evening I reached the river Tambu, and perceived kraals both on my right and left: and though my ſtock of proviſions was very ſcanty, conſiſting only of ſome meat and plums, I did not venture to viſit them, but lay down on the bank of the river, where I cut down a tree to ſerve me as a raft for croſſing it. The next morning I effected my paſſage, and began to fiſh; but could not catch any thing except ſome muſcles which I broiled on a fire and made a good meal. Before me lay a plain, chequered with ſand and reed-graſs; I took my road acroſs it, as I wiſhed to avoid the huts, which I perceived on the chain of mountains to the eaſtward. In a kind of meadow I found on a little ſand-hill an oſtrich neſt with ſeven eggs, which gave me much pleaſure. Although I had travelled but ſix miles, I determined to ſtop here for the night, eſpecially with a view to dreſs ſome of the eggs. While I was gathering firewood I found a number of good apples, and collected alſo other proviſions ſufficient for two days. In the night I was viſited by wolves, tygers, and elephants, at whoſe ſight I was not alarmed half ſo much, as at the ſight of ſome wild dogs, who chaced ſome buffaloes at a few paces diſtance from

from me. In order not to attract their attention, I moved as close to the fire as I could possibly bear, and stirred it constantly, that the sparks might spread around, I thus remained without molestation, but was obliged to keep awake the whole night. Towards morning, having slept a few hours, I journeyed onward; two hours after I arrived at another arm of the river Tamba, perceived the river itself towards the north-east, and on its banks several huts were visible, which I could not possibly avoid. I therefore pursued the same route, and reached the river at five o'clock in the afternoon; it had overflowed its banks and inundated the adjacent country. From the heavy falls of rain, which generally attend a thunder-storm in these parts, such inundations are frequently effected in a few hours.

I came to the huts near the river, the inhabitants of which I found engaged in fishing. On my asking permission to stay all night in their kraal, they looked at each other, but returned no answer. My bundle proving rather troublesome to me, I put it on the ground, and endeavoured to assist them in fishing, which they did not object to. At last one of them addressed me in a language which I did not comprehend; apparently angry on ac-

count of my ignorance, he left me and joined his companions; I followed, and addreſſed ſeveral of them, but none could give me an anſwer. I now endeavoured to expreſs my deſires by looks and geſtures, aſked for ſome milk, and obtained a potful, for which I gave an oſtrich egg to the man who brought it; at firſt he would not accept of it, but he took it at length. I ſat down near the huts, and was ſoon ſurrounded by a crowd, who did not do me the leaſt harm. The circumſtance that I could not make myſelf underſtood gave me great concern, as they would probably have beſtowed on me many other favours. Having expreſſed by ſigns my wiſh to take repoſe on this ſpot, and placed my bundle under my head, ſome of the girls fetched immediately ſome ſheep-ſkins, to ſerve me for bedding and covering. Convinced of their friendly ſentiments towards me, I ſeized one of the girls and drew her down on the ſkins; ſhe ſhrieked out, but ſoon grew quiet, as ſhe ſaw that the by-ſtanders were laughing at her. I let her go, but the by-ſtanders puſhed her back again; I kept her accordingly until the evening, when ſhe haſtened away with the reſt of the company. I fell aſleep, though I was tortured by hunger, having been kept awake ſeveral ſucceſſive nights, by the fear of wild beaſts.

Early

Early in the morning I was awakened by the above-mentioned girl, who brought me ſome milk and a roaſted fiſh. Having finiſhed my meal ſhe beckoned me to follow her, which I did without the leaſt heſitation. She conducted me to a hut, where I was ſurrounded by a number of people, who ſupplied me with plenty of milk. A young man invited me to ſtay with them, becauſe the river had overflowed, an invitation which I accepted. The girl then carried my bundle into the hut, and ſeeing that a fire was burning, I followed and put an oſtrich-egg into it, to prepare a meal. In the meantime the mother returned from milking; ſhe gave me ſome warm from the cow, and treated me very kindly. She was a widow, to whom their law gave permiſſion to entertain a ſtranger. I muſt confeſs upon the whole that I was much aſtoniſhed at the kind treatment which I experienced, as the horde was part of the ſame nation as the kraal was, where I had been ſo ill uſed. I aſſiſted them in fiſhing, hunting, cutting up the game, and the like. I made in particular another and better ſort of fiſhing tackle than was in uſe, and thereby gained their particular friendſhip and eſteem. On my enquiries, whether I could travel in ſafety on the other ſide of the river, I learnt that the people who inhabited thoſe parts were extremely ferocious,

and at the ſame time very poor, from the ſterility of their ſoil, and yet I could not avoid them without taking a very circuitous route. I therefore, after ſtaying nine days with this friendly horde, reſolved to paſs the river and turn north, in which direction I knew I ſhould find ſome other kraals of the ſame nation. The above-mentioned girl and three men accompanied me as far as the mountain, where they took leave of me in the moſt affectionate manner. From the ſummit of the mountain I perceived the ſea at a conſiderable diſtance, and ſaw before me an immenſe chain of mountains, interſperſed with ſome inſulated huts. On deſcending the mountain, and walking through a narrow dale, I obſerved on my right ſix high huts, towards which I ſhaped my route. When I arrived at the firſt and ſaw nothing of the inhabitants, I called for ſomebody to come out, but received an unintelligible anſwer, and no perſon appeared. At length I took courage and entered the hut, where I heard the ſound of a man's voice accompanied with groans. I aſked, who was there, but received no anſwer. As I was turning round to quit the hut a man came crawling after me, whoſe aſpect was truly frightful. He had the ſmall-pox*

* Probably this was not the true European ſmall-pox, but ſome endemic cutaneous diſtemper of that part of Africa.

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in a degree of malignity, which I have never obſerved in any European; added to which the red and white appearance of the eruption formed a ſingular contraſt with the black colour of the body of the patient. The fright with which I was ſtruck at firſt was ſoon turned into pity; I preſented the object with an oſtrich egg, and haſtened away to viſit the habitations of the healthy. Theſe ſix huts were deſtined ſolely for the reception of ſick people, who, from the dread of their diſorder, were very badly attended. The ſmall-pox is dreaded here as the moſt horrid diſeaſe; whoever is afflicted with it muſt quit the horde, and retire to ſeparate huts; where being viſited by no perſon he muſt periſh in want and miſery, unleſs he has ſupplied himſelf with proviſion, or preſerves ſufficient ſtrength to leave the hut in queſt of food. I haſtened away leſt I ſhould be noticed by the inhabitants of the kraal, ſituated at ſome diſtance from theſe huts, and in conſequence either refuſed admiſſion or ill uſed. On my drawing near to the kraal, which conſiſted of about ſeventy huts, I was ſurrounded by ſo great a crowd, that I could not move. At laſt I was accoſted by the chief, a handſome young man, who conducted me to the kraal, and opened an empty hut, which I entered. I addreſſed the chief, who, to my great joy, underſtood

ſtood at leaſt ſome expreſſions of the idiom of the Caffres, and told him whence I came and whither I was going. He heard me with attention, but now and then caſt a look at my bundle, which ſeemed to indicate that he wanted ſome of its contents. Having three ſhillings in my pocket I gave them to him; he was extremely pleaſed, looked frequently at the money, and was more ready to aſſiſt me. I aſked for ſome milk; he went away, and in a ſhort time a young woman brought me milk and cakes. When others reſt ſaw him they likewiſe brought milk. In the evening I was going to prepare my couch, but was prevented by the people, becauſe this hut had been inhabited by perſons afflicted with the ſmall-pox. I therefore made my bed before the hut, and ſeveral of the by-ſtanders brought me hides and ſkins for a covering. The next morning I was ſeized with a head-ach, and a conſiderable degree of fever. I did not get up as I was in hopes of bringing on a perſpiration; but was ſurrounded by a great crowd. Several of them being apparently of opinion that I had caught the ſmall-pox, I ſhowed them the pock-holes in my body and in my face to allay their fears, and told the chieftain, who underſtood me tolerably well, that my illneſs was occaſioned by my having laſt night drank milk immediately after eating plums. The next day I was perfectly recovered,

recovered, but I bruiſed into a powder ſome of the leaves, which ſometime ago I received from a mampa, the ſalutary effects of which I had already experienced; I took this powder, and it produced ſuch ſtrong evacuations that the fever entirely left me. They probably would have inſiſted on my continuing here ſometime longer, had not ſome of them been apprehenſive that my indiſpoſition might prove to be an infectious diſeaſe. Before the kraal I ſaw ſeveral fields of millet and Indian corn.

I travelled over a fruitful vale fifteen miles in length, in front of the above-mentioned chain of mountains, and I found variety of fruit-trees. I did not taſte of the fruit, my appetite being taken away by the exceſſive heat of the weather. At night I kindled a fire, near a brook which watered this vale, on a ſpot where I intended to paſs the night, but was prevented from ſleeping by the great number of large and ſmall ſnakes which were attracted by the fire. In the morning I ſaw alſo a great many baboons, ſeveral of which were three feet and half in height. They were perched upon the neighbouring trees. I could not intimidate them, either by throwing ſtones at them, or by hallooing; ſeveral of them even came up to me, and ſtared me in the face. On account of theſe animals

animals I could not ſtart early, but was obliged to wait until they had retired into the woods. On quitting the vale, I came to a fine plain, thinly interſperſed with huts. Not far from hence is the boundary between the Jamatians and Muhatians, about half a day's journey from the river Makumba. I took the route towards the next horde, conſiſting of about forty huts, and was well received. The inhabitants danced around me, brought milk and millet-cakes, and ſhewed me great kindneſs. My company did not leave me till late in the night; a couch was aſſigned me before the hut of the chieftain, and covered with hides and ſkins, brought by the inhabitants.—When I awoke, I found a crowd aſſembled round me, and was regaled with a plentiful breakfaſt. I ſhould have been happy to have offered them ſome preſents in return, but having ſewed up my money in my waiſtcoat, I did not think fit to open it, leſt it ſhould tempt their rapacity. I reſolved to ſtay here a few days, to gather, if poſſible, ſome information reſpecting the neighbouring tribe, which, by ſome other kraals, had been deſcribed as a cruel and rapacious nation, but which, from what I now learnt, did no injury to ſtangers, when viſiting their kraals. An old man took particular notice of me, admired in particular my dreſs, and evinced a ſtrong deſire to put on my breeches.

breeches. The pair I wore being full of vermin, I took ſome clean linen drawers out of my bundle, which he accepted with a deal of pleaſure. I preſented his daughter, a fine girl about fifteen years old, with a ſhift, and put it on her myſelf. The whole company were highly pleaſed with it, and endeavoured to expreſs their ſatisfaction by encreaſed kindneſs. At this place I made myſelf an apron of two ſheep ſkins, which reached round my whole body, and to prevent vermin from harbouring in it, I greaſed it all over with the fat of a ſheep's tail; this apron rendered me much ſervice. I likewiſe exerciſed myſelf, under the direction of the above-mentioned ſenior, in throwing the javelin, went a hunting, and endeavoured to acquire ſome knowledge of their language. During my ſtay among them they preſſed from a fruit, which they call *gagahoguha*, a kind of wine which taſted exceedingly well. I inſenſibly became tipſy by drinking it, ſo that I began to be very merry and to ſing. When they heard this in the kraal, numbers, eſpecially young women, crowded around me. The young women brought me more of the wine in excavated gourds, and emulouſly preſſed me to drink it. Theſe copious draughts at length ſo completely intoxicated me, that I laid hold of, and kiſſed ſeveral of the girls, and danced and gamboled about with them. This was quite to their taſte, and

and ſecured me their favour. From that time I was ſuperabundantly ſupplied with proviſions, and treated with great reſpect.—If I appeared to be dejected, the by-ſtanders would likewiſe aſſume an air of melancholy: and when I became cheerful, they expreſſed great ſatisfaction and joy.

This is not an improper place to give ſome account of the origin, manners and cuſtoms of the people of this nation, eſpecially as they, and ſome other of the tribes inhabiting this tract of country, have been deſcribed as ſanguinary and ferocious ſavages.

The Jamatians and their neighbours conquered at the ſame time the kingdom of Angola from the ſouthern Caffres: but at what period of time this event took place cannot now be accurately determined. They themſelves ſay, that it happened *auroreup*, i. e. 300 years ago; but theſe years conſiſting of only ten lunar months, do not correſpond with an equal number of our years. Others place this conqueſt as far back as four hundred years. The moſt probable opinion is, that the Jamatians invaded Angola at the time when the Portugueze landed on the African coaſt, and who endeavoured to propagate chriſtianity by means of fire and ſword.

The

The language of the Jamatians is no longer unmixed, many words and phrafes of it being borrowed from that of the fouthern Caffres, feveral of whofe cuftoms they have likewife adopted. The following ufages are peculiar to this nation. The chief poffeffes an almoft unlimited power over the horde; he enacts laws and inflicts punifhments. Like the Caffres, they generally chooſe a gloomy day for the execution of their criminals. In war time they are commanded by their chief: but there being no proper fubordination of ranks, every individual is in general left to act according to his judgment. Sometimes forty or fifty of them form themfelves into a clofe body and fall upon the enemy. If their leader be killed or badly wounded, they chooſe in his ftead the perfon whom they think beft qualified by his knowledge and courage. This nation may be eftimated to conſiſt of about three thoufand fouls. The men are moftly employed in hunting, and the women in the management of domeftic affairs and in the care of the cattle. The father inſtructs the ſons, and the mother the daughters, in their reſpective employments; and the grandfather and grandmother teach them the maxims of morality and the religious ceremonies. Circumciſion is not practiſed among them. A young Jamatian cannot obtain poſſeſſion of his bride,

even

even after marriage, until he has given ſome proof of his courage and proweſs, as for inſtance, by his killing ſome ferocious beaſt of prey, or the like; but having once performed ſome valourous action, he may marry two or even more wives. Adultery is puniſhed with death. The women are here treated much better than among many other of the neighbouring nations, eſpecially if their firſt child happen to be a ſon. Divorces ſeldom take place; complaints are however made againſt a wife on account of barrenneſs. The huſband firſt mentions it to the grandfather and grandmother, or, if they be dead, to the parents of his wife; and they apply to the chief of the horde, who uſually grants permiſſion to the wife to make trial of another partner. If ſhe now prove pregnant, her huſband muſt, in the preſence of the whole community, aſk her pardon, and likewiſe invoke the gods not to puniſh him for having wrongfully accuſed her. The women bring forth their children without much difficulty. When they feel the pains of child-birth coming upon them, they retire to one of the huts ſet apart for the purpoſe, and are attended by their female relations. No man, not even their own huſbands are allowed to go near theſe huts. Four days after delivery, the wife returns to the hut of her huſband. If the newly-born child be a boy; the huſband has already

already made preparations for a feaſt: but if it be a girl, the wife muſt give an entertainment to her female friends, at which however none of the men are allowed to be preſent. The Jamatians, and many other African nations and tribes, have been accuſed of indolence: but I am convinced, that if laborious Europeans were tranſplanted into this country, they would not effect more than the natives. The exceſſive heat oppreſſes the labourer and exhauſts all his ſtrength: to which it may be added, that moſt of theſe tribes are deſtitute of proper tools and implements of huſbandry, ſuch as ſpades, rakes, and other agricultural inſtruments, and that the ground is ſometimes ſo parched and hard, that it is neceſſary to cleave it with a kind of axe. The preparing of the few acres which they ſow with millet and Indian corn, requires much time and labour. I obſerved here, that two ſtrong active men could not, with their tools, prepare in one day more than ſix ſquare feet of ground. After they have ſown the ſeed, they cover the earth with ſand, two inches deep, to prevent the moiſture from evaporating too quickly, and the ground from cracking, if exceſſive heat ſhould immediately ſucceed to rain. It is not then to be wondered at, that they neglect the cultivation of the ſoil; as from hunting, fiſhing, and the keeping of numerous herds of cattle,

they can derive greater advantages with leſs toil and trouble. The Jamatians are indeed much addicted to pillage: but they are ſeldom guilty of murder, nor do they ever devour their priſoners. Several European travellers,* who pretend to have viſited this nation, aſſert that the Jamatians were very fond of human fleſh; but the aſſertion is not true, at leaſt, I never met with an inſtance of cannibaliſm among them. A traveller who underſtands their language has nothing to fear; eſpecially if he be badly dreſſed, and carry no article of value about him.

They bury the dead at a diſtance from the kraal; and the relatives of the deceaſed keep up a fire on the grave for three days, that ſo wild beaſts may not be attracted by the ſcent of the dead body. Few perſons die in the kraal. The ſick are in general removed to huts ſituated at ſome diſtance from it; for the Jamatians believe every diſeaſe to be infectious, and that it is the duty of thoſe in health to endeavour to eſcape the infections by every precaution in their power.

* Kolbe, Sparrmann, Patterſon, and others.

CHAP. V.

The Author leaves the Territory of the Jamatians, and goes to that of the Muhotians, where he is treated at firſt with Severity, but on every Occaſion favoured by the Women—The Bodies of five murdered Europeans are ſhewn him—He is in Danger of becoming the Victim of unnatural Luſt—Makes his Eſcape, and arrives at another Kraal of the Muhotians, whence he is freely ſuffered to depart—Arrives at the Mucumbo-river, and the Village of the Kamtarians—Deſcription of that Nation, their Character, Cuſtoms, Manners, Language, &c.

AFTER a reſidence of three weeks among them, I left the kraal of the Jamatians, and purſued my journey in a direction more to the north than the eaſt, hoping thus to be able to croſs the Macumbo with leſs difficulty. Having travelled through a beautiful plain, five German miles in length, and half a mile in breadth, I, towards evening, paſſed the river on a raft which

I had made for that purpoſe. On the oppoſite bank I kindled a fire, reſolving to halt there for the night. My cloaths being full of vermin, I here burnt them, preſerving only my waiſtcoat, in the lining of which I had ſewed my money. Some gems-bocks approaching cloſe to the fire, I had the good fortune to kill one of them with my hatchet, and roaſted part of the carcaſe for my ſupper.

In the morning I began to aſcend a chain of mountains, which divides the territory of the Jamatians from that of the Muhotians, and had reached its ſummit before noon. Towards evening I had left theſe mountains in my rear, and before me lay a large ſandy level. Here I dug a bed for myſelf in the ſand, and ſlept undiſturbed all night. I had not proceeded far on the following day, when, for the firſt time, I ſaw ſome Muhotians. It was a hunting party conſiſting of ſix men. They probably would not have ſeen me, if I had not called to them. On hearing my voice, they halted. I went up to them, and addreſſing them in the Caffrerian language, aſked, whether they had been ſucceſsful in the chace; whereupon one of them anſwered: "Yes; for we have caught an uncommon animal;"—meaning me

me.—Their looks and whole appearance were wild and ſavage. They had killed a large roe-buck, which they forced me to carry. My ſtrength failing me, I ſeveral times ſunk under my burden; but was forced by blows to take up my load again, and to follow them ſeveral miles through buſhes and high reed-graſs, to the great diverſion of my companions, who laughed at the plaintive tones with which I implored their compaſſion. It was near evening before we reached their kraal, which was ſituated on a level adjoining to an arm of the river Macumbo, and conſiſted of about forty badly-conſtructed huts. Moſt of the inhabitants of the kraal came running out to ſee the ſtrange animal, as my conductors called me. As ſoon as I had thrown down the roe-buck, they began to rummage my bundle, and even pulled off the apron I had tied round my loins, expoſing me as a ſhew to the curious eyes of the croud. A number of women and young girls viewed me in this ſtate, and ſaid to the by-ſtanders, that I was very handſome; they likewiſe begged of the men to reſtore my apron to me, but were told in reply, that I looked much better without it. At night they put me into the farther corner of a hut, to prevent my eſcaping, and gave me only a hide to lie down on. I was much dejected, for I expected nothing but ill uſage here; however I was under

the neceſſity of reſigning myſelf patiently to my fate. Being exceſſively thirſty, I requeſted ſomething to drink; and they gave me milk and a cake made of millet. On the following morning, being refreſhed by ſleep, and feeling my ſtrength and courage revive, I firmly reſolved, to reſiſt if they attempted to repeat the harſh treatment I had endured the preceding day, even ſhould it coſt me my life. Moſt of the inhabitants of the hut being gone, I aroſe, and, as they had not reſtored my apron to me, I faſtened the hide, on which I had ſlept, round my body, and then went to the door of the hut, where I found the miſtreſs of it, and demanded of her the articles I had loſt. She could not anſwer me; but intimated to me by means of ſigns, that I muſt remain in the hut, or her huſband would beat me. I repeated my requeſt, and ſhe now ſignified to me that the things belonging to me were, indeed, depoſited in the hut, but that ſhe durſt not deliver them up to me. She gave me ſome milk and millet, and I ſwallowed both with the greateſt avidity. I then began to ſkin and cut up the roe-buck in the manner I had ſeen it done in Europe; and while I was thus employed, my hoſt returned, who ſeemed to be well pleaſed with what I was doing. However, he attempted to pull off the hide which I had wound round me: but I reſiſted. My reſolute behaviour

ſtartled

ſtartled him, and he ſeemed to acquieſce; he went, however, into the hut to fetch his club, with which he menaced me, but I took courage, and, in my turn, threatened him with the knife* which I then held in my hand. This imprudence might have coſt me my life; for the by-ſtanders laughing aloud at my antagoniſt's expence, it ſo enraged him, that he leaped towards me with a deſign to knock me down with his club. I parried the blow, wrenched the club from his hand, and brandiſhed it at him. Juſt as I was aiming a blow at his head, ſeveral other men laid hold of me, and dragged me away; my antagoniſt following with loud vociferation, and attempting to ſtrike me. I was conducted to another hut, where I found an old man, who ſeemed to be their chief. He viewed me attentively, then lifted up my apron, probably to diſcover my ſex, and at length, turning to my enemy, he ſpoke to him for a conſiderable time with great vehemence; but of their diſcourſe, I was only able to underſtand a few unconnected words. After they had apparently come to an agreement on the matter in diſpute, the old man was going to lead me into his hut; I requeſted

* The blades of these knives are a foot long and two inches broad, and not unlike the knives used by ſhoemakers.

him firſt to order the articles, which had been taken from me, to be reſtored to me; and in particular my axe, but he did not underſtand what I meant. At length, however, my late hoſt explained to him what I wanted, and immediately diſpatched a boy, who ſoon returned with them. I now went into the hut, glad to find a ſhelter where I might take ſome reſt without being expoſed to the croud and to the exceſſive heat: but the men aſſembled at the door of the hut, ſtill continued to talk about me, and I learned from their converſation, that it had been reſolved upon to detain me, at leaſt, till I ſhould have begotten a white child with one of their young women. In the evening I was conducted to a place behind the kraal, where the young women were dancing. The old man invited me by ſigns to partake of the diverſion; but I was too hungry and faint to be able to join them, and therefore ſtood ſtill. He, however, ſoon began to encourage me again, and even brought me a handſome young girl to be my partner. I took hold of her hand, but did not follow her to the dance. The girl gave me a look which ſeemed to ſolicit me to dance with her; and when I told her, by means of ſigns, that I was hungry, ſhe ran and informed the old man of it, who immediately ordered a millet-cake and a large piece of meat to be brought me. When I had

ſatisfied

fatisfied my appetite, I ſtarted up, laid hold of the girl, and mingled with the dancers. About half an hour after, the old man returned to his hut, whither I followed him, and my partner in the dance went with us, with the intention of ſleeping with me. Very early on the following morning, I attempted ſecretly to make my eſcape; but my bed-fellow diſcovered my deſign, and betrayed me. My old hoſt was going to ſtrike me, but the girl interceded in my favour. However I received no breakfaſt, and, as a puniſhment, was obliged to carry wood to the hut. While thus employed I made another attempt to eſcape, and had the good fortune to ſucceed. Having brought ſeveral loads of wood to the hut, I pretended that I was going to fetch ſome more, but ran awayi n a direction quite oppoſite, and ſoon reached a ridge of mountains, where I thought myſelf ſecure from purſuit. In this precipitate flight I had not been able to bring away any thing except my waiſtcoat and axe: ſtill I was very glad to have got off ſo well, and ran with as much ſpeed as I poſſibly could; but became at length ſo faint, that I was unable to proceed to a kraal, which I ſaw at a conſiderable diſtance before me. Exhauſted by fatigue, and tormented with hunger and thirſt, I lay down on the ground in a ſtate of mind bordering on deſpair, as I ſaw no proſpect of relief or aſſiſtance.

At

At length raiſing myſelf up again, I eſpied a herd of cattle; and, exerting all my remaining ſtrength, I went towards it, to requeſt ſome water of the herdſman attending it. When I firſt addreſſed him, he threatened to ſtrike me: but the ſight of a guilder, which I had taken from my waiſtcoat on purpoſe, ſoftened his ſurlineſs; and he gave me ſome milk and a millet-cake, and allowed me to remain with him all night. At the firſt dawn of day, however, I ſecretly decamped, without taking leave of the herdſman, who was yet aſleep, and ſoon entered a wood, which extended in a north-eaſterly direction. At noon I had paſſed this wood, and continued to purſue my journey through a plain, where I found reed-graſs and a number of trees which produced fruit ſimilar to our plumbs. Here I kindled a fire, intending to ſleep; but was driven away by a herd of elephants, and forced to walk all night. At ſun-riſe I arrived at the end of the plain, and ſaw on both ſides of me huts and mountains. Being exceſſively fatigued, I lay down in the graſs, and began to deliberate, whether, or not, I ſhould approach the huts. Having reſolved to avoid them, I began to ſearch around, in hopes of finding a ſpring in the neighbourhood of the kraal; for this purpoſe I had proceeded in an eaſterly direction, but finding none, was on the point of turning to the north-eaſt, when I perceived

ceived four people, with water-veſſels, croſſing my road obliquely from weſt to eaſt. I ran as faſt as I could towards them: but ſoon diſcovered that they were coming towards me. They were women, who had been to fetch water, and who aſked me, by ſigns, whence I came, and whither I was going. I ſignified to them, that I was looking for water, whereupon one of them gave me her pitcher, which I almoſt emptied. She viewed me attentively, and winked to me to go with her to the kraal. At firſt, indeed, I had reſolved not to go thither; but, being very hungry, I followed them. On my arrival there, I was immediately ſurrounded by a great concourſe of people, among whom, however, there were but few men. Theſe began to handle me in the ſame indecent manner as at the kraal I had laſt eſcaped from, and even pulled me from one another, each attempting to keep poſſeſſion of me. I ſat down on the ground, and reſolved to reſiſt, if they ſhould again treat me with ſuch brutal rudeneſs. The women, obſerving that I was hungry and thirſty, brought me meat and milk, and while I was eating, formed themſelves into a circle around me, to hinder the men from interrupting me. An old man, who was the chief of the kraal, now made his appearance. After viewing me attentively, he ordered the women to lift me up, and lead me to his hut, ſuppoſing,

ſuppoſing, perhaps, that I was not able to walk alone. He ordered ſome fleſh and milk to be given me, and after I had eaten it, obliged me to accompany him and his ſon-in-law to a thicket diſtant about half an hour's walk from the kraal. My conductors ſtopped at a ſand-hillock, from which they removed the bruſh-wood with which it was covered, and, O God! what a horrible ſpectacle preſented itſelf to my view! the bodies of five white men, pierced with innumerable wounds, and who had probably been murdered with javelins! Surpriſe and terror ſo overpowered me, that I had nearly fallen down ſenſeleſs on the dead bodies; for I believed that I too had been brought thither to be murdered. My two companions aſked me, by means of ſigns, whether I had known theſe men; and I anſwered, that I had not. I carefully examined the bodies, hoping to diſcover to what country they had belonged: but found no diſtinguiſhing national marks, except the figure of a croſs, and under it the letters H. I. E. M. and the date of the year, 1799, on the right arm of one of them; but they were in ſo putrid a ſtate, that I did not attempt to turn them. Having again covered the bodies with the bruſh-wood, and returned to the kraal, I ſignified my deſire to proceed on my journey, but was not allowed to depart. I therefore firmly

reſolved

reſolved, that if I found they attempted to immolate me as they had done the Europeans, I would prevent them by piercing my own heart with a ſharp-pointed piece of iron.

My new maſters employed me in carrying wood, fetching water, and cutting up the game, which they happened to kill: but a perſon always attended me as a guard, commonly the ſon-in-law of the old chief. As I performed with eaſe and diſpatch the taſks impoſed upon me, I had leiſure every day to walk about the kraal, and, as they began to treat me with more mildneſs, I reſolved to remain here ſome weeks in order to acquire a knowledge of the country and language; but I ſoon altered my intention. One morning, when I was at a neighbouring thicket cutting ſome wood, attended, as uſual, by the ſon-in-law of the old chief, the villain made me a propoſal of a moſt ſhocking nature. I ſtarted back with abhorrence, and reſiſted his infamous attempt: but he began to employ force, threw me on the ground, and beat me ſo unmercifully, that my whole body was covered with bruiſes and livid ſpots. Cries and tears had no effect upon him; at laſt, however, when he ſaw that not even the moſt violent treatment could extort my conſent to the gratification of his abominable deſires, he deſiſted and let me go.

I was

I was ſcarcely able to walk, but was, notwithſtanding, obliged to take a bundle of wood upon my ſhoulders, and carry it to the kraal. I was going to inform the old man of what had happened, but the ſon-in-law threatened to kill me with his javelin, and told him that I had endeavoured to eſcape, and that, when he had ſtrove to hinder me, I had attacked him with a piece of wood. In conſequence of this falſe accuſation, I received no breakfaſt, and was treated with great contempt and harſhneſs. At laſt, being alone with the old man, I informed him by means of ſigns, how his ſon-in-law had behaved towards me, and for what reaſon he had beaten me. The old man laughed, and ſeemed to conſider it as nothing uncommon. This made me more attentive, and I now diſcovered, that the contention at my firſt arrival in the kraal aroſe from every one's wiſhing to obtain poſſeſſion of me for the ſame abominable purpoſe; and indeed, other attempts were afterwards made to ſeduce me. I likewiſe learned, that a quarrel had taken place between this horde and a horde of the Kamtarians reſpecting the above-mentioned Europeans, whoſe bodies I had ſeen; each party having endeavoured to ſeize them, for the ſake of their property, and for the gratification of their diabolical luſts. The hoſtile horde, I was told, had at laſt killed, and robbed them,

them, and left their naked bodies; and that the Muhotians had carried them to the place where I had seen them, and covered them with the brush-wood. These Kamtarians, who possess a tract of country to the north-east of the territory of the Muhotians, were described to me as a savage and cruel race of men; and they were then at war with the Muhotians; for these reasons therefore I was afraid to proceed directly into their country; neither could I proceed in another direction, as the broad and deep river Lorenzo would soon hinder my farther progress.—But as the same abhorred proposals were repeatedly made to me, and as I feared that I should, some day or other, be again assaulted in the wood, and be killed for resisting their unnatural desires, I determined, however great the danger, to make my escape the first favourable opportunity, and proceed on my journey. An opportunity soon occurred: they were celebrating a war-feast,* and in the evening, amidst their dancing, and rejoicing, neglected to watch me with their usual strictness and attention.

* This was a feast, at which they were to determine upon war, and to enquire, whether in the prosecution of it they might be successful or not. The following is their manner of proceeding on such occasions.

If a neighbouring nation has declared war against them, or he

I therefore ſeized my axe, haſtened to the foreſt, whence I had frequently fetched wood, and effected my eſcape. I ſoon reached a mountain, paſſed it with all poſſible ſpeed, and journeyed on, though wild beaſts occaſionally checked my progreſs. At dawn of day I ſat down on a rock and ate the meat and millet-cake, which I had brought with me. Having reſted an hour, I purſued my journey, and reached a fruitful vale covered with numerous trees, where I quenched my thirſt with the afore-mentioned fruit, *Gegahoguha*. At noon

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if they are in want of proviſions, and their neighbours have an abundance thereof; the oldeſt men of the horde aſſemble at the hut of the chief, and deliberate how to ſubdue their enemies or rob them of their property. If the reſult of their deliberation turns out favourable to the enterprize, two of the moſt ſkilful hunters are diſpatched to kill two roe-bucks, which are roaſted on the following day, when the war-feaſt is properly celebrated. While the bucks are roaſting the chief informs the multitude of the reſolution, taken by him and the elders, and then begins to cut up the roaſted game, at the ſame time exclaiming, "I "fight for you, and your welfare, and in the ſame manner as I "cut up this game, and devour part of it, ſo will we deſtroy "and burn our enemies." Every one of the company then tears a piece from the roaſted buck, repeats the words of the chief, and eats the meat. This ceremony being finiſhed, the bones are thrown into the fire, which they dance around. They commence from that moment the neceſſary preparations for war, and march in a few days.

I came

I came to a rivulet eight feet in breadth, and from three to four feet deep, the name of which, as I afterwards learned, is Quapakaop: it takes its rife in a mountain, fituated to the weftward, and bends its courfe to the fouth eaft, where it empties itfelf into the river Makumbo. At the extremity of the vale I perceived a kraal; I wifhed to avoid it, but was already too near, and perceived two men, about twenty paces diftant, who were prepared to receive me with their javelins. I threw myfelf on the ground, and cried out, as they were drawing near "*topar oribakoh*" (the gods greet you.) On their coming up to me, I obferved they were Muhotians, and taking courage, requefted they would give me fome water. They then directed me to a fpring, on the other fide of their huts, where I threw myfelf on the grafs, and refrefhed myfelf. In a fhort time, upwards of an hundred perfons crouded about me, who appeared to commiferate my fituation. One gave me a piece of meat, another, millet-cake and plums, and I was invited by figns, to enter their huts. I pretended not to comprehend their figns, and did not move, when, fome of them endeavoured to drag me along. Enraged at their treatment, I prepared to defend myfelf with my axe, but was immediately feized, deprived of my weapon, and dragged into the kraal. There they fcrutinized my drefs, and began

M to

to diſcuſs the queſtion, to what nation I belonged. From what I could underſtand, the majority were of opinion, that I was a Watadulihao, (man-eater,) and ought either to be killed, or be cloſely confined and well treated, leſt I ſhould do miſchief to their children. I however intimated to them, that I was obliged to purſue my journey, a propoſition, to which they did not object, and on the fourth day after my arrival, three men attended me out of the kraal, pointed out to me the direction in which I was to proceed, and ſuffered me to depart in peace. This happened on the 26th of September; between that day, and the 1ſt of October, I met with few other kraals of the ſame nation, paſſed another mountain, and reached the river Makumbo, which was ſwollen ſo much, that I could ſcarcely diſtinguiſh the oppoſite bank, and I perceived, that huts for ſeveral miles extent, were entirely covered with water.

On the 2nd of October, I ſaw the firſt Kamtarrians. This nation inhabits a diſtrict, on the banks of the river Tambo. Their chief means of ſubſiſtence are hunting, and breeding of cattle. The men are moſt of them of a ſmall ſize; they are of a lighter colour than the three laſt mentioned nations, whom they ſurpaſs in ſpirit and courage, and, from their ſuperior ſkill in handling the

javelin,

javelin, generally defeat them, although they are not ſo numerous. Their population is eſtimated at from ſix to ſeven thouſand combatants and women; the latter are taller than the men, and are full of ſpirit and courage; the majority of them are priſoners taken from other nations, and detained here. No girls are brought up by this nation; theſe are put to death as ſoon as they are born. They have no prieſts, although it may be ſuppoſed, the nation is not entirely without religion. The oldeſt man of the village (their places of reſidence are not called kraals) is wholly the chieftain and judge. Polygamy is permitted; and the firſt wife, who is in general more reſpected than the reſt, enjoys the right, in caſe, ſhe does not become pregnant by her huſband, of chooſing another man, and if ſhe bears him a boy, ſhe becomes his wife. They are exceedingly ſuperſtitious; if, for inſtance, one of the nation is wounded, or killed by a wild beaſt, in the day-time, they ſay, that he had offended the great goddeſs; and if it happens by night, eſpecially when the moon ſhines, they are ſatisfied, that he has offended the little goddeſs, and has thus been puniſhed for his miſconduct. In dark hazy weather, they lie in their huts, in a ſtate of abſolute inactivity and ſloth, and the women perform only ſuch work as is abſolute neceſſary. If a woman dies in child-

birth, (which however happens very ſeldom) ſhe is buried in a ſeparate place, and her family is obliged to paſs ſix months, at a diſtance from the village, in ſeparate huts, without holding the ſmalleſt intercourſe with the reſt of the tribe. If a woman be delivered of a boy, in dark hazy weather, or when the moon does not ſhine, it is concluded that his father has offended the gods, and the boy is not deemed worthy of being a true member of the nation; conſequently, when he grows up, he is kept to menial labours, ſuch as cutting wood, looking after the cattle, and ſuch things. Neither circumciſion, nor any ſimilar cuſtom is known to this nation. The dead are uſually interred by their relations, under trees. On the day of interment, a fire is kindled, to burn the effects of the deceaſed, and the aſhes are thrown into his grave. The fire is kept in, until the next full moon. He who ſteals from other tribes, a wife or a girl, may keep her for his wife, or ſell her, in which latter caſe, he generally gets in exchange, a ſheep, or from four to ſix haſſagays, according as ſhe is more or leſs handſome. Strangers are treated with hoſpitality and kindneſs.

A variety of opinions prevail, in reſpect to the origin of this nation. Some aſſert, that they are deſcended from prince Nampagango, a tyrannical

ruler,

ruler, who drove them out of his dominions, in conſequence of which, they applied to the king of Brigudis for protection, and by means of his aſſiſtance, put their tyrant to death. Others maintain, that they owe their origin to Congo, but were expelled from that country. This latter opinion, however, is confuted, by the idiom of their language. I have not recognized a ſingle word, which is in uſe in Congo; as a proof of this, I ſhall mention a few words, eſpecially the numbers, in which a great many nations approach each other the neareſt, but which are widely different, in the preſent inſtance, i. e.

In Kamtarria.	*In Congo.*
Töhná, one.	Alag, one.
Silká, two.	Mazay, two.
Seháſe, three.	Karij, three.
Kutóy, four.	Prigo, four.
Jahi, five.	Abjet, five.
Mihita, ſix	Wuifu, ſix.
Jahiau, ſeven.	Emgui ſeven.
Ajada, eight.	Mahzo, eight.
Lujah, nine.	Benjoo, nine.
Tahſa, ten.	Nades, ten.
Jahkaro, father.	Akalajah, father.
Mohara, mother.	Eguanda, mother.

In Kamtarria.	*In Congo.*
Jujuh, good.	Kalrah, good.
Bryito, wicked.	Luharahje, wicked.
Adulo, to ſteal.	Pallakah, to ſteal.

In the dialect of Congo, the letter O, is pronounced at the end of words, like U. The Kamtarrians pronounce the J, as ie.

CHAP. VI.

Account of the warlike Cuſtoms of the Kamtarrians.—Departure for the Kingdom of Biri—Arrival at Buhagari, the firſt Town in that Kingdom—National peculiarities and mode of living of the Inhabitants—The Author meets with a kind reception—Proſecution of his Journey on the Banks of te River Makumbo—Character of the Gohawanians—Deſcription of the Kingdom of Mataman—National Character, Manners and Cuſtoms of the Inhabitants—Journey to the Chief-Town (Seenhofa)—The Author is admitted into the Retinue of the King, effects his Eſcape, as he is in Danger of being ſold for a Slave; receives a Wound in his Flight; an Inflammation takes place in his Foot, which is increaſed by cruel Treatment from two Inhabitants of Droſah; is cured by another Inhabitant.

WHEN I arrived at the huts, at firſt I ſaw few people, but a crowd ſoon gathered around me, who ſeemed to expreſs joy, for they were dancing and ſinging. Having intimated to them by ſigns that I was hungry and thirſty, they brought me a handful of millet-meal and ſome

ſour milk. I was going to drink the milk, but one of the by-ſtanders took the veſſel out of my hand, put the flour into the milk, ſtirred it with a bone, which ſupplied the place of a ſpoon, and returned it. At firſt I did not like this diſh, but was obliged to ſwallow it, for want of ſomething better. I wiſhed to purſue my journey, but as they would not ſuffer me to depart, they aſſigned me an empty hut to lodge in, and gave me a buffalo-hide for a covering. The next morning they brought meat and ſour milk, and again invited me to remain with them. Moſt of the inhabitants of both ſexes marched againſt their enemies, the Muhotians, to give them battle (otako.) The troop conſiſted of four hundred perſons, and I ſaw with pleaſure that they obſerved more order than I had reaſon to expect. The Wooliha (the chief) made a ſpeech, which was ſucceeded by a war-ſong, at the cloſe of which the troop, formed four deep, began to move. The talleſt and ſtrongeſt men marched in the front, and were followed by thoſe of a ſmaller ſize. They were all armed with javelins and battle-axes, three feet in length, and made entirely of hard wood; then the women followed, and the youth of both ſexes, armed with battle-axes, brought up the rear. I remained behind in the care of a good old man, who was continually addreſſing me, without being able to

give

give him an anſwer. He preſented me with a new calabaſh, and wanted my waiſtcoat in return, which gave me great uneaſineſs, all my money being ſewed up in it. I pretended not to underſtand him, and he inſiſted no farther. The village conſiſted of one hundred and thirty-four huts, of a good conſtruction: it was ſituated in a fruitful country, well provided with good water, and called Afatehaji.

The third day after the march of the warriors, a ſong was heard at ſome diſtance, which produced univerſal joy in the village; it was a triumphal hymn, and proclaimed the return of the conquerors, that meat might be immediately roaſted, which was accordingly done without the ſmalleſt delay. I haſtened to meet the victors. They returned in complete order, had had forty wounded and ſeven killed, and had made ſixteen priſoners, five of whom were women. In the center of the village they formed a circle; the chief delivered a ſpeech, at the cloſe of which milk and meat were ſerved up, and merriment and joy appeared in every countenance. The priſoners were alſo ſupplied with plenty of proviſions, and treated with great kindneſs. The wounds of the wounded were waſhed with a certain

tain juice.* After dinner palm-branches were diſtributed among thoſe who had particularly diſtinguiſhed themſelves in the battle. The female priſoners were aſſigned to their captors, and from that moment treated like the reſt of the women. The male priſoners obtained huts, and were conſidered as natives of the village. I was not allowed to ſhare in the triumphal feaſt, but was permitted to aſſiſt as a ſpectator, and received the ſame portion of meat as the reſt.

On the 7th of October, I obtained leave to purſue my journey, and three perſons attended me out of the village. At noon I reached a plain, bounded on both ſides by villages, which I endeavoured to avoid. In the evening I aſcended a mountain, in the kingdom of Biri, on which I paſſed the night. The next day at noon I arrived at Buhagari, the border-town, which contains about ſeven hundred huts, and is ſituated on an arm of the river Makumbo. The inhabitants of this kingdom are not altogether ſo ferocious as they are deſcribed to be by their neighbours: they receive and treat ſtrangers with generoſity and kindneſs. The king enjoys but few preroga-

* The juice of the fruit of a tree, which by the inhabitants is called *ogmatome*, and alſo *kulanite*.

tives

tives above the chieftains of the villages and towns. The latter are generally governed by two of them, called *monihaja* (judges); they are, however, at the ſame time prieſts, inſtructors of the children, fortune-tellers, and prophets; they alone poſſeſs the privilege of wearing mantles, made of tyger and zebra-ſkins. A mantle of this deſcription is called *algobara bumkara* (the prophet's dreſs), and procures to the wearer various marks of reſpect, e. g. all who meet him are obliged to lay the right hand on their head, the left on their breaſt, and remain in this poſture until he is gone by. If any diſputes of conſequence take place, the chiefs are bound to inform the king of their nature, and make a full report of the judgment they have paſſed. In time of war, the chiefs lead the combatants to battle, while the King remains at Buhagari, his uſual place of reſidence, and if this city ſhould be at any time expoſed to an attack, he withdraws to Azahhuia, another town, ſituated on the confines of Kaminaukais, which is under his protection.

The population of this kingdom amounts to about ſixteen thouſand ſouls; the country is for the moſt part fruitful and well cultivated, yet the breeding of cattle forms the principal branch of induſtry. The inhabitants derive conſiderable advantages

vantages from a mine of rock-ſalt, which they exchange for young cattle. The men are fond of hunting, yet do not neglect the cultivation of the ſoil. They are tall and ſtrong, and wear aprons made of palm-leaves. The women are ſhort and luſty, wear aprons ſimilar to thoſe worn by the men, and cover their breaſts with palm-leaves, which they faſten with ſtrings tied behind: they are upon the whole extremely baſhful and modeſt. The colour of this nation is rather yellow than brown. The buſineſs of education is conducted with much ſeverity and rigour; the father inſtructs the boys, and the mother the girls, until they are ſix years old, at which time they are placed under the inſtruction of the *Monihaja*. Of their religious principles, and cuſtoms, I could learn but very little; I obſerved, however, that every morning and evening they performed acts of devotion in the open air, and practiſed circumciſion though without any attendant ceremony. No marriage can be contracted without the knowledge of the *Monihaja*; nor is any divorce permitted, but in caſe of barrenneſs on the part of the wife. The puniſhment of adultery conſiſts with reſpect to the adulterer in the loſs of his cattle, and the adulteress is expelled from the community. Polygamy is permitted. The uſual articles of food are milk, millet, and flour; the latter is eaten mixed with milk:

milk: meat is rather ſcarce. The huts are ſpacious, and of a circular form; the ſides are covered with the bark of trees, and the top with reed-graſs.

I met with a kind reception, was ſupplied with plenty of proviſions, and the *Monihaja* entertained me in his hut. Being invited to remain here for ſome time, I readily accepted the invitation, this being the hotteſt of the year. I witneſſed the manner of gathering in their harveſt, which was conducted rather ſlowly, but in good order. The day before the harveſt began, all the magazines * were ſearched, and the grain that was found there was diſtributed among the inhabitants.† On the firſt day of harveſt all the reapers aſſembled in one place, offered up their prayers, and then marched in proceſſion, headed by the *Monihaja*, to the field, where the ears of the corn were cut off, and immediately threſhed on hides. This was done with a kind of roller moved backwards and forwards. The grain freed from the chaff was carried into the magazines, and the ſtraw burnt. In a few days the harveſt-feaſt was celebrated; it laſted two

* Theſe are a kind of cellars, which belong in common to all the inhabitants.

† Two children received as much as one adult.

days,

days, and the third was a faſt-day. The inhabitants aſſembled before the hut of the Monihaja, every one carrying a palm-branch; and went from thence in proceſſion round the village, kindled a fire, ſat down around it and ſmoaked tobacco. They cultivate barley, millet, and Indian corn. I continued here twelve days, and was treated with great hoſpitality; they even ſupplied me with proviſions for the continuance of my journey, which I purſued on the 21ſt of October on the banks of the river Matumbo.

About noon I reached the village Amahkai, conſiſting of about forty huts; here I was well received and ſupplied with food and drink. I now ſhaped my route to the north-eaſt to avoid a large mountain which lay before me, and arrived at a lake, where I was obliged to ſtop. I kindled a fire and endeavoured to catch ſome fiſh: I had gathered ſome muſcles, when ſuddenly I heard a voice, crying "*Dohabahako Nothiaoſer laba,*" (ſtranger, keep away from the lake) and turning about ſaw three men approaching, who cautioned me with geſtures to beware of the lake, as it was very deep, and in that ſeaſon contained fiſh pernicious to the health. They invited me to follow them, which I did. After an hour's walk, we enter'd a village, conſiſting of about ſixty huts. I

wondered

wondered that my preſence attracted ſo little notice from the inhabitants, who, it ſhould ſeem, wiſhed me to believe that they had ſeen many white people.

On the 22nd I travelled over a mountain at ſome diſtance from the afore-mentioned river, on which I found a great number of fruit-trees, and eſpecially of plum-trees.

There are many wild beaſts here: tygers and lions paſſed me, without ſhewing any diſpoſition to attack me; this I aſcribed to their having plenty of food, as the whole tract of country abounds with gazelles. The above-mentioned ridge of mountains is of great length, extending from the north-eaſt to the weſt, through the kingdoms of Matamba and Biri. I was obliged to paſs the night on them, but met with no interruption from any wild animal.

About eight o'clock on the following morning, I had paſſed beyond thoſe mountains, and found myſelf again on the banks of the above-mentioned river, where I ſaw ſome villages to my right, and likewiſe before me. Being extremely thirſty, and the plums, of which I had eaten a few during the preceding night, having again cauſed a violent pain

pain in my bowels, I haſtened to the neareſt village, and fortunately found its inhabitants compaſſionate and humane. I begged of them, by means of ſigns and geſtures, to give a ſick man leave to remain there a few hours. They not only granted my requeſt; but two of their women brought me ſome new milk, and a piece of a certain root, which they deſired me to chew. I then lay down on the graſs, and ſoon fell a ſleep.—When I awoke I found myſelf covered with ſome buffalo-hides, and in a profuſe ſweat, for it now appeared, that the root which I had chewed, was, a powerful ſudoriſic. When I got up I felt myſelf quite reſtored; I ſtaid, however, all night at the village, and learned that it was called Muiha.

On the following day, I proceeded to within a ſhort diſtance of the Satamaha, a large ravine near the borders, without ſeeing a ſingle village. A tall robuſt man came up to me, and aſked me, whither I was going? I anſwered, To my native country. He adviſed me to leave that road, as it was not ſafe, and to go with him. On my inquiring to what country he belonged, he ſaid, that he was a Gohawavan, and that the borders of his country were not more than a quarter of a day's journey diſtant. I agreed to accompany him, and we

we ſoon arrived at Zahmago, the firſt village beyond the border. Here likewiſe every one was curious to ſee me; my dreſs eſpecially excited much attention. Some ſeemed to take me for a white ſlave, and ſhewed an inclination to employ me as ſuch. But when they found that I did not underſtand their language, nor they mine, they took me for an Oriental; as I had intimated to them by ſigns. They, therefore, behaved very friendly to me, as they themſelves derive their origin from the Orientals. This nation is very poor, as they neither breed cattle, nor cultivate the ſoil, but ſubſiſt entirely by hunting, and receive corn from the Birians, in exchange for the ſkins of the animals which they kill. They here obtain, by preſſure from a kind of plums, a liquor which taſtes exceedingly well, when mixed with water. The number of inhabitants in the whole ſtate does not now exceed ſeven thouſand five hundred. This nation is ſaid to have been formerly very powerful, but by inceſſant wars they ſo weakened themſelves, that they were driven from their ancient territory, ſituated, as they themſelves ſay, in a moſt fertile tract of country under the line. The King of Biri took compaſſion on them, gave them an aſylum in his kingdom. They have become more peaceable, and have adopted the laws, manners and cuſtoms of the Birians,

with whom they are closely allied by frequent marriages. They are distinguished however from the Birians by their superior strength of body, and tallness of stature; by their flat noses and large eyes, and by the custom of wearing rings of the teeth of animals in their noses. Although they are poor, they entertain every stranger twenty-four hours: but unfortunately they are too much addicted to theft; for instance, immediately after my arrival in the village, a stout young fellow took my hatchet out of my hand, and ran off with it. Others, taking a fancy for the buttons on my waistcoat, attempted to pull them off; and to prevent them from stripping me of the waistcoat itself, and with it of all my money, I cut off four of the buttons, and presented them to the chief, who protected me against any further attacks.

On the following morning I requested the chief, in whose hut I had slept, to grant me a safe conduct through his territory: but probably he did not understand me, as he only pointed to the tract through which my route lay. I therefore proceeded alone; and soon came to a thicket; here I sat down, and cut off all the remaining buttons from my waistcoat, that I might travel with more security in future, by thus removing every thing that might tempt the natives to ill treat me.

After

After an hour's walk I arrived at a village; which was ſituated on the ſide of a hill, and conſiſted of ſeventy huts. I entered it for the purpoſe of filling my calabaſh with water, and fortunately made myſelf underſtood by the inhabitants, as one of them comprehended ſeveral of my words. When I requeſted ſome water, they conducted me to the well, and brought me a ſtick, to which was faſtened the half of an excavated gourd, with which I drew up ſome water, and filled my calabaſh.—Though numbers of the inhabitants flocked round me, from motives of curioſity, yet I was permitted to purſue my journey without moleſtation. I now had to climb, with much danger and difficulty, over a rocky chain of mountains, which ſtretched towards the north: and with fatigue, after a journey of three leagues, arrived at Bajaka, almoſt fainting with thirſt and heat. Here, after I had refreſhed myſelf with food and drink, I laid down by the ſide of a hut, and ſlept all night in the open air, without any covering; in conſequence of which I was afflicted with a violent catarrh and cough.

On the 26th and 27th the road was again very bad, and rugged; and I found only one village, conſiſting of ſeventeen huts.

On the 28th and 29th I travelled a plain, in which I here and there found bushes and clumps of trees. On the latter day, I was obliged to take refuge in one of the trees, being pursued by six wild dogs. After remaining there some hours, I ventured to set forward again; but proceeded with great difficulty and pain, having neither provisions nor water, and being obliged to subsist entirely on roots and leaves.

On the 30th, I entered a valley, and soon after arrived at the borders of the kingdom of Mataman, which is bounded by the river Sohmoh. This river runs through the valley; it is in general not more than eight or nine feet wide, but in winter it frequently swells to such a degree, as to overflow the whole valley, which is two miles in breadth. This kingdom is mountainous: there are, however, many fruitful vallies, most beautiful meadows, and an abundance of fruit trees; but the natives are too indolent to improve what the bountiful hand of nature has bestowed upon them.

The King of this country governs with unlimited power: he is styled *Sohaawaia* (the elected by the gods); the office is hereditary, and in failure of male issue, even females inherit it. When a female

male ſucceeds to the throne, ſhe is allowed to chooſe one of her ſubjects for a huſband, who governs conjointly with her. The elders or chief men of the land, however, previouſly examine whether he is properly qualified. The King of this country is at the ſame time high-prieſt and augur, and likewiſe chief inſtructor of youth. His deciſions are reſpected and obeyed, even when he decides unjuſtly. He alone enjoys the privilege of having more than one wife; and appoints the ſubordinate judges and prieſts, &c. He never takes the field in perſon, but commits the command of his troops to another. The ſoldiers are brave, and particularly expert in the uſe of the bow: I was told, that the King could raiſe an army of thirty thouſand men. In the whole kingdom there are only three large towns, of which Seenhofa, the reſidence of the King, and diſtant two days journey from that part of the borders where I entered the country, contains the greateſt number of inhabitants. The King appoints in every town and village a chief, who is called the Mohwoia, and who at the ſame time executes the office of prieſt: but the Mohwoia cannot decide by his own authority, but muſt make a report to the King on all matters of importance. With reſpect to their religious rites, this nation has ſome things in common with the Mahometans, as, for inſtance,

circumciſion, with certain concomitant ceremonies. Their meetings for the performance of religious worſhip are held in the morning in the open air, at a place which the prieſt chooſes. Their form of worſhip is very ſimple: the congregation forms a ring, and the prieſt, ſtanding in the centre, addreſſes a diſcourſe to them. Matrimonial contracts are concluded here, as among the Southern Caffres, without any religious ceremonies. The men love and eſteem their wives, and therefore do not overwhelm them with exceſſive drudgery, but take upon themſelves many of thoſe laborious employments, which among others of the African tribes are aſſigned to the women. Till about their fourth year, the children are wholly under the care of their parents; but after that period, the boys are inſtructed by the Mohwoia, and the girls by his wife.

Their dreſs conſiſts of aprons, which reach down to the knee. Theſe aprons are made of palm leaves. The men twiſt their hair round pieces of bone, generally the ribs of ſheep; and I have ſeen ſome who had ſix or eight ſuch ornaments on their heads. The women tie their hair with ſlips of leather, and many of them have no leſs than ſix of theſe hanging over the face. They have only one principal

cipal meal in a day, namely, after ſun-ſet; at other times of the day they occaſionally eat ſome millet and corn with ſour milk. From their extreme indolence, theſe people are often in want of proviſions; for they will rather endure hunger for a few days than uſe any extraordinary exertion to procure food. Salt is ſeldom to be met with in this country: they procure it from Mazumbo, in exchange for ſkins; but ſometimes are for years without a requiſite ſupply, when they happen to be at war with the inhabitants of that kingdom. When no other can be obtained, ſome of them uſe a bad kind of ſalt, obtained by burning the bones of animals.

When I arrived at the firſt village in the Mataman territory, I was immediately taken to the hut of the Mohwoia, from whom I received ſome milk and a handful of barley. When I had eaten this, the man, who had conducted me to the village, likewiſe brought me ſome milk and barley: this diſpleaſed the Mohwoia, and a violent diſpute aroſe between them, which however was not attended with any bad conſequences. The Mohwoia contended, that he alone had the right to entertain me, becauſe he was the chief; the other, on the contrary, aſſerted that he was entitled to

that privilege, as he had brought me with him to the village *.

On the following day I set out for Seenhofa, with the intention to pay my respects to the King; the Mohwoia ordered some of the men of the village to put me into the right road, and gave me a calabash of water and a handful of meal to take with me. Till towards noon I had to march over steep mountains, and found most beautiful meadows in the interjacent valleys. I passed the village Yeauhon, and arrived about mid-day at the village Kasoho, consisting of about forty neat well-built huts. I repaired to the Mohwoia's, and was supplied with some meal and water. The road now led through a very fruitful valley, in which, besides other trees, I met with a number of trees bearing a sort of apples. I ate some of the fruit, and resolved to pass the night under one of the trees: but a herd of buffaloes paying me an unwelcome visit, I was obliged to take refuge among the branches. At break of day the buffaloes left me at liberty to pursue my journey, and I soon afterwards arrived

* I found in the sequel, that the Mohwoia was in the right; as, according to the laws of the country, he must receive and entertain strangers; and is allowed to take corn for their use out of the corn magazine, of which he has the superintendance.

at

at a village called Okohama, where however I did not ſtop, but proceeded with all poſſible ſpeed toward Seenhoſa. As I approached nearer that capital, I paſſed through ſeveral fruitful vallies, abounding with fruit trees; and at length came to an aqueduct, which conducted water to the town from a diſtance of half a German mile. On the ſide of this aqueduct I now proceeded, and reached the town before ſun-ſet. I immediately went to the Mohwoia's, who gave me ſome barley and ſour milk, and then conducted me to a hut adjoining his own, where I ſlept without being diſturbed, the Mohwoia having carefully faſtened the door.

My wiſh to ſee the King was ſoon gratified: for early in the morning the Mohwoia came into my hut, and winked me to follow him. He conducted me through a long ſtreet, with huts on both ſides, to a graſs-plot, where a number of men formed a circle, in the centre of which I ſaw the Sohaawoia (or King). He appeared to be about forty years of age, was ſeated upon a round block of wood, and held his battle-axe in his hand. I had on the preceding day taken out four guilders from between the lining of my waiſtcoat for the purpoſe of preſenting them to the King; and with theſe in my hand I entered the ring. His Majeſty enquired of me (through the medium of one of the by-

by-ſtanders, who ſeemed to have undertaken the office of interpreter), whence I had come, whither I was going, and why I viſited his dominions. I had much difficulty to underſtand theſe queſtions: but the interpreter was ſtill more puzzled to comprehend my anſwers; for he had but a very ſlight knowledge of the Caffrarian language. Having explained to the King what I had anſwered, he was ordered to aſk me whether I were a Moor or a Chriſtian. I anſwered that I was an Arab; for I ſuppoſed that they were not acquainted with that name. I now preſented the four guilders to the King, and requeſted him to grant me a ſupply of the neceſſaries of life. He viewed the money for ſome time, and then ordered one of his wives to fetch ſome meal and milk. She immediately obeyed; and I ſat down on the ground to eat the mixture which ſhe prepared for me. I then accompanied his Majeſty to his hut, where a mat was given me to ſit on. He now examined me with greater attention, and bade the interpreter tell me that, if I gave him more pieces of money, he would retain me here and appoint me a Kayſeeto, *i. e.* a ſervant. I proteſted that I had not a ſingle piece of money left; but his offer I accepted with pleaſure, hoping thereby to acquire an accurate knowledge of the language, laws, and cuſtoms of the country. But in the courſe of a few days, I found

that

that they conſidered me as no better than a common ſlave, and that I was in danger of being, ſooner or later, bartered or ſold to ſome other nation *. I was plentifully ſupplied with proviſions; but I was not ſatisfied with the behaviour of the King towards me in other reſpects. The royal houſehold conſiſted only of his wife and children, and of a few ſervants, all of whom lodged in ſeparate huts. The King being very jealous, I was not allowed to go near the women, but uſually attended him in his own hut, or when he went to the chace. The latter part of my employment was ſometimes very laborious, for I was obliged to carry home the game which we killed. But, fortunately for me, the King never went a hunting except when his ſtock of proviſions happened to be exhauſted; for, whilſt a ſufficiency remained, his Majeſty, as well as the greater part of his ſub-

* When the Europeans diſcovered the coaſts of Africa, they perhaps learned the ſlave-trade from the natives; for among all the African nations which I viſited, the Southern Caffres excepted, the practice of ſelling human beings exiſts; and in the courſe of a few years the ſlaves often paſs through the hands of ſeveral nations; as, for inſtance, the Matamanians barter them away for ſalt to the Muzumbonians, and the Muzumbonians for grain to the inhabitants of Congo; and thus they are transferred from one maſter to the other, till at length they come into the poſſeſſion of the Europeans.

jects,

jects, gave himself up to indolence and sleep; which was likewise disagreeable to me, for whilst he slept I was obliged to remain quite still in the hut. My daily fare consisted of about a pound of meal or corn, and a quart of sour milk; but when I was allowed flesh meat, my usual portion of meal was not given me. The King was a man of middling stature and good appearance; he had six wives and fourteen children. His son resided in the eastern division of the town, being appointed Mohwoia there. The King one day took me with him to the habitation of this son, and shewed me to his two children, girls of the age of seven and nine. The girls began to skip round me, and exclaimed, *Tono-Kolo!* i. e. a beautiful White! But their mother having expressed the same favourable opinion of me, the Mohwoia became jealous, and spoke for a considerable time to his father concerning me. The others having left the hut, the eldest daughter endeavoured to explain to me what had been determined upon during this conversation; which was to this effect, that as they feared lest I should attempt to seduce the wives of the King and his son, they purposed to sell me to another nation. In consequence of this intelligence, I resolved to make my escape, if I should be refused permission to depart.

On

On the following day I requeſted the king to permit me to continue my journey to my own country, but he told me that I muſt wait here a few days longer, and then might travel in company with ſome of his ſubjects, who intended to carry ſome commodities to barter with a neighbouring nation. I well knew that I myſelf was one of the commodities which they meant to barter away, and therefore eagerly looked for an opportunity to make my eſcape; and a favourable one occurred on the 29th of November. On that day I attended my maſter to the chace, carrying a calabaſh full of water, ſome millet in a leathern bag, and a ſpear;* but was ordered not to quit him ſo often, nor go to ſuch a diſtance from him as I had been accuſtomed to do, but to be at hand, ready to aſſiſt him with the ſpear, in caſe of danger. We proceeded towards a beautiful wood, ſituated to the weſt of the town. As ſoon as we had entered this wood, I pretended that I had been ſeized with a violent pain in my bowels, and ſat down on the ground.

* The head of this ſpear was two inches in breadth, a foot long, and an inch thick, and faſtened with thongs to a pole. Hunters generally carry ſuch ſpears, to defend themſelves in caſe they ſhould be attacked by wild beaſts, eſpecially ſuch as have been rendered more ferocious by wounds. They are likewiſe uſed in war; and then the points of them are poiſoned.

My

My maſter believing me to be really ill, gave me leave to remain there till he ſhould call me, took his ſpear and went on. The moment I had left ſight of him I ſprang up and turned to the north, endeavouring to reach ſome mountains in that direction. Though the heat was exceſſive, and I was extremely tormented by thirſt, I exerted all my ſtrength, and ran as faſt as I poſſibly could, not even ſtopping to take a draught of water from the calabaſh. In three hours I reached the banks of a river, called, as I afterwards learned, the *Cayetho*, i. e. "Sweet River." Fortunately for me this river was not deep, and I could ford it without danger; but in my hurry I ſtruck my foot with ſuch violence againſt a ſharp ſtone in the water, that I fell down, and ſhould certainly have been drowned, had the current of the river been more rapid. Fortunately, however, I was able to get up again, and reached the oppoſite bank in ſafety. I immediately continued my flight, and altho' I ſaw villages to the right and the left of me, I carefully avoided them, and luckily none of the inhabitants ſaw me. Towards evening I reached a wood, where I was forced to ſtop, the wound in my foot having become exceſſively painful. I ſlept little, and in the morning was ſcarcely able to put my foot to the ground; therefore, as I had ſome millet left, I reſolved to remain where I was, and applied ſome green

green leaves to the wound, which somewhat alleviated the pain.

On the first of December I limped slowly on, and at noon reached the town called Drosah. This town has four streets, and consists of about two hundred and fifty huts, lying in the form of a half-moon. There is a great deal of good pasture-ground in the neighbourhood. I enquired for the Mohwoia, and was immediately conducted to him; he behaved in a very friendly manner towards me, especially after I had made him a present of three guilders; but when he observed the hurt in my foot, he refused me admission into his hut, from an apprehension that he might catch a similar hurt. No one would now receive me: at last, however, an old man, who, probably, was free from this ridiculous prejudice, took pity on me, and led me to his hut, where he gave me some milk; after which he fetched some green leaves, bruised them with a stone, and applied them to my foot. On the following morning the pain had abated, and therefore as I was afraid of being pursued, I took leave of the hospitable old man, giving him a guilder in return for the kindness he had shewn me. I proceeded in a north-easterly direction, and about noon arrived at a village called Akilah, but stopped there only a few hours, as the inhabitants

inhabitants ſeemed inclined to detain and make a ſlave of me; but perhaps my ragged dreſs, the hurt in my foot, and my long beard, deterred them. Having obtained a little milk from one of them, I continued my journey. About an hour's walk from the village, at a narrow paſs between the mountains, three ſtout men ran towards me, and put ſeveral queſtions to me, moſt of which I underſtood, namely, whence I came, whither I was going, and to what country I belonged? I anſwered, that I was a native of the weſt, and was travelling towards my own country: but that did not hinder them from putting many other queſtions to me; and, as I did not underſtand their queries, and therefore could return no anſwer, two of them laid hold of me by the arms, whilſt the third took my calabaſh, and led me to a place where they had killed a young wolf, which they ordered me to take upon my ſhoulders and carry after them. I heſitated, and ſhewed them the hurt in my foot, but in vain, for one of them gave me ſome blows with a ſpear, and threatened to run me through if I would not carry the carcaſe of the wolf. I took it upon my back and followed them, but ſlowly; they therefore puſhed me on by repeated blows. The great heat, fatigue and pain, ſo overpowered me, that I ſeveral times ſunk under my load. I implored them to have pity on me;

me; but their hearts being ſteeled againſt all my entreaties, they beat me till I again got up. At laſt I arrived, half dead with pain and fatigue, at the village which I had left a few hours before. When I had depoſited my load, my cruel tormentors bid me be gone. Not being able to walk, I ſat down by the ſide of their hut to reſt myſelf; but even this indulgence was denied me. I therefore crawled along as well as I could, till I came to the hut where I had received ſome milk at noon. The owner of it happened to be looking out at the door, and I begged of him to take pity on me. He aſked me, what hindered me from walking; and when I ſhewed him the hurt in my foot, he expreſſed his willingneſs to aſſiſt me. Perceiving that my whole body was covered with blood, part of which, however, had flowed down my waiſtcoat, from the carcaſe of the wolf, he became ſtill kinder, and even expreſſed by his geſtures how much he was incenſed againſt thoſe who had treated me with ſuch cruelty. He ſpread out a ſheep-ſkin before the hut, and bade me ſit down on it; he then looked at my foot, and immediately ſpoke to a girl, who ſoon returned with ſeveral kinds of leaves, which he carefully examined, and then applied to my foot. I then received ſome meal and milk, and was in every reſpect treated as if I had been a native of the country. A couch was

prepared for me in the hut, and ſome ſkins were given me to cover myſelf. At firſt I was not able to ſleep, partly on account of the pain which I ſuffered, and partly through ſuſpicion, as I did not yet altogether truſt my hoſt. But my ſuſpicions of his integrity were quite erroneous; for he was a truly benevolent philanthropiſt, as his ſubſequent behaviour clearly proved. At dawn of day he aroſe and aſked, whether the pain had abated? On my anſwering in the negative, he ſeemed ſurprized, becauſe he had ſuppoſed the leaves would operate ſtronger. He now bid me come before the hut. I crawled out; he looked at the ſore, and was much terrified at the ſight, as it was worſe. He ſent, however, without heſitation, for another kind of leaves, reſembling thoſe of our willows, bruiſed them on a ſtone, and made them up with greaſe into ſalve, with which he rubbed my leg with ſo much violence, that I had nearly loſt my ſenſes; he then tied a thong or ſtrap around the ſwollen part and bade me lay down. I did ſo, and the pain growing leſs violent, I fell aſleep. When I awoke in the evening, I found that my foot had been wrapped up in palm-leaves, and that the pain had abated very much. Full eight days elapſed, however, before I could put my foot to the ground. During this time a man came into the hut, whom my hoſt acquainted with the circumſtances

circumſtances of my caſe, and in particular with the ill-treatment I had experienced from ſome of the inhabitants, at which he expreſſed great indignation. When he had left the hut, I learned that he was the Mohwoia, ſon-in-law of my benefactor, and that he promiſed to puniſh theſe cruel wretches. On the tenth day I intended to depart, but my benefactor's wife having been delivered of a boy, I was obliged to ſtay till the next day, to aſſiſt at a feſtival, celebrated on that occaſion. On my departure I was preſented with ſome proviſion for my journey. Having paſſed through three villages, I reached, in the evening, the boundaries of the Seegerines, where I ſtaid the night in the village of Mukoſah, ſeated on a hill.

CHAP. VII.

Hiſtory of the Seegerines—National Character of that People—The Author arrives in the firſt Village of the Seegerines, called Mukoſah—On the Slave Trade—Account of a Tyger Hunt—Proſecution of the Journey—The Author is carried, as a Priſoner, into the Province of Porguhomat (called in the Map Oſila) but well treated—Hiſtory and Deſcription of that Nation—The Author is ordered, in Company with other Men, to march to the Frontiers, to attack an hoſtile Trader in Slaves, with a large Tranſport of Negroes, but being taken Priſoner, and labouring under great Troubles and Difficulties, is conducted to the Sovians—Deſcription of this Nation, which bears a cloſe Reſemblance to the Inhabitants of Angola—Difference in point of Language—The Author is made a Cowherd in the Service of the Mani—The fourth Wife of the Mani entertains an illicit Paſſion for him—He eſcapes from her by Flight to Angola—Account of that Kingdom, its Hiſtory, Boundaries, and Produce—On the King, the Political Conſtitution, Religion, Manners, Cuſtoms, and National Dreſs—The Author is robbed by an Evanga (Judge) of his Money and Journal, and is in the moſt imminent Danger of loſing his Life, but

but is liberated through the King's Juſtice, and Humanity—Deſcription of the Town of Mahakah, the Reſidence of the King on the River Coanza.

THE Seegerines are a poor and lazy people, who live almoſt entirely by hunting. They were formerly a powerful nation, and poſſeſſed a vaſt empire; but in conſequence of the numerous wars in which they were engaged with their neighbours, they loſt by far the greateſt part of their poſſeſſions. Their territory is at preſent about two days journey in length, and half a day's journey in breath; the population of the country exceeds not eight thouſand inhabitants, and they live in miſerable huts, each compoſed of four poles or ſtakes, and covered with reed graſs. The villages in general conſiſt of ten or twelve huts. The colour of the Seegerines is of a reddiſh caſt, ſomewhat tinctured with brown. They are ſmall in ſize, and wear no other dreſs than a ſmall apron: their hair is ſhort and curled, and they have flat noſes. They enjoy the reputation of being good markſmen, and bear an excellent character for hoſpitality, but are juſtly cenſured for the vicious habit, which is ſanctioned by their laws, of robbing well dreſſed ſtrangers of their cloaths. This nation has no king, but is governed by a chief, called Koojamah. They procure their

ſalt from a mountain, ſituated to the weſtward, and exchange part of it for the produce of neighbouring diſtricts. The priſoners whom they take, eſpecially from the Malamans, with whom they are frequently at war, are exchanged for other commodities, and fall at laſt into the hands of the ſlave merchants on the coaſt of Congo.

I ſhall here ſay a few words on the ſlave-trade. The dealers in ſlaves are Moors, who make incurſions as far as the deſert of Sahara, ſteal children and young perſons in the interior of Africa, and give them to the chiefs of towns in exchange for cattle, guns, gunpowder, and lead. The chiefs collect theſe unfortunate people, and ſell them in couples, of from twenty to ſixty head, to the Portugueze, French, and Engliſh, on the coaſt, on their way to which, they are frequently obliged to travel on foot ten, or perhaps twenty days, and are uſed worſe than cattle. Had not the inhabitants of theſe countries got acquainted with Europeans and their wares, the ſlave-trade could never have taken place. The friends of mankind are juſtly filled with horror at the barbarous treatment which the unfortunate ſlaves experience from theſe Chriſtian cannibals. In how many countries has the religion of Chriſt been ſhamefully miſuſed, for the purpoſe of oppreſſion; and,

by

by aſſigning free-born men to a ſtation as it were between men and brutes, been made the abominable inſtrument of acquiring power, and amaſſing wealth. We are not therefore to wonder, that in countries where, for this very purpoſe, the religion of Chriſt was forced upon the inhabitants with fire and ſword, could gain no ground, and that the name of a Chriſtian became the watch-word of perſecution.

But to return to my journey. On my arrival in the village of the Seegerines, they aſſembled around me, and conducted me to the chief. By him I was refreſhed with water, mixed with the juice of plums, and bade to ſit down. Unacquainted with their language, I endeavoured to expreſs by ſigns from whence I came, and whither I was going. On my pointing to the region, towards which I intended to travel, they made a variety of geſtures, from which I had reaſon to infer, that they wiſhed to diſſuade me from proceeding thither.

The next day I collected what information I was able to obtain as to the neighbouring country, and in the afternoon went on a hunting party, in company with four men of the village. The firſt game

they ſaw was a tyger, which they reſolved immediately to purſue, laughing at the fear which I expreſſed on this occaſion. They actually ſucceeded in killing the tyger, without receiving the leaſt injury themſelves. While two men were throwing javelins at him, the next ſtood by them, holding in their right hand a ſpear, and in the left a piece of buffalo or elephant's hide, that they might be able to defend themſelves, in caſe that the tyger ſhould not be mortally wounded and attack them. This was here really the caſe; he tried to ſeize the foremoſt by the throat, but this man, undiſmayed by the rage of the ferocious animal, thruſt his hand, wrapped up in leather, into his throat, and thus prevented him from biting: he at the ſame time pierced him with the ſpear he held in his right hand, and the tyger was ſoon killed by the other three.

On the 15th of December I purſued my journey through a valley, where I found a ſpring of water, of a yellowiſh colour and acrid taſte.* I paſſed by three villages, but ſtopped in the fourth, called

* Probably vitriolated water, impregnated with ferruginous particles.

Aimahto,

Aimahto, where I reſted an hour under a fine matahora-tree,* and was cloſely viewed by the inhabitants. One of them preſented me with a piece of wolf's fleſh, which I loathed at firſt, but having tried it at laſt, from want of other food, I muſt confeſs that it taſted better than buffalo fleſh. Six miles from this village I met, in the proſecution of my journey, in a ſmall wood, with an immenſe number of turtles, which tempted my appetite. I reſolved accordingly to ſtop there for the night, kindled a fire, and prepared an excellent ſupper of a roaſted turtle; but ate ſo much that I did not ſleep till towards morning. I had ſcarcely reſted an hour, when feeling ſomething move at my feet, I ſtarted, and ſaw a ſnake, three ells in length, and a foot thick,† which devoured the remains of my meat. Struck with terror and diſmay, I ſprung up and ran to a conſiderable diſtance. When I recovered the uſe of my ſenſes, I miſſed my calabaſh, and was of courſe obliged to

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* The leaves are narrow yet long, the branches bent downwards, and the bloſſoms of a red caſt. The fruit is of the ſize of a large pea, round, and yields flour of a fine flavour; of this they make cakes, which are not inferior in taſte to our beſt biſcuits.

† This ſpecies of ſnakes, whoſe thickneſs bears no proportion to their length, is, I believe, unknown to naturaliſts.

return:

return: I found it at the place where I had ſlept, but the ſnake had diſappeared. On quitting the wood, I entered a fine plain, in which the village of Ogtih is ſituated, conſiſting of about thirty huts. Unwilling to ſtop in this village, I was walking ſtraight through it, without aſking for proviſion; but one of the inhabitants gave me a tortoiſe-ſhell with water and the juice of plums, which I emptied, and went on without being in the leaſt detained. I then came again to a ſmall dale, waſhed by a ſmall river, whoſe water was not drinkable; yet it ſupplied me with ſome fine muſcles, of which I made a comfortable meal, and reached in the evening a chain of rocky mountains, which formed the boundary of the country, and where I paſſed the night.

Early in the morning I heard the ſound of human voices, and ſoon ſaw about twenty armed men, who eſcorted a troop of priſoners, coupled together two and two. One of the former ſeized and conducted me to the commander of the eſcort, who, after ſome conſideration, tied my hands with a ſtrap, and bid me follow him. Until noon our road lay over mountains; the armed men were rough and noiſy, but the priſoners appeared mournful and dejected. At noon we reached the large village of Luojaha, where we halted and received

water.

water. This was the firſt village in the province of Porguhoma, called Oſila in the maps. Our guard belonged to this nation, and lived ſome miles farther northwards. The province of Porguhomat is about a four days journey diſtant from the frontiers of Congo; it poſſeſſes a fruitful ſoil, and ſupplies the inhabitants with a variety of productions in great abundance. They are a warlike nation, and defend their poſſeſſion with great ſpirit. Some told me that the nation was able to ſend from eighteen to twenty thouſand men into the field; but this, I think, is a palpable exaggeration, for the country is but thinly peopled. In former times this country was ſubjected to the kings of Bengula, who drew from it their beſt and moſt valiant ſoldiers, but frequently requited their ſervice with ingratitude and wanton cruelty

King Khiguan having rendered himſelf guilty of a ſimilar conduct, the nation raiſed, in the year 1776, the ſtandard of revolt, put the King to death, and rendered itſelf nearly independent. Although the ſon of the murdered King was placed on the throne, yet he is bound to act with and by the advice of the elders, who form his privy council. This nation has many cuſtoms in common with the neighbouring tribes; but ſome are alſo found here, which are peculiar to their country.

From

From the ſmall number of women, the men have frequently but one wife, yet never quarrel about the right of enjoying their joint property. The women are reſpected, and leſs rudely treated, than in other parts of Africa. The men apply themſelves alſo to the management of houſehold affairs, take care of the cattle, and tranſact other domeſtic buſineſs while the women dreſs the victuals, clean matahora, or convert it into flour and grits.

In point of language and dreſs, this nation perfectly agrees with the inhabitants of the coaſt of Congo. Boys are circumciſed the day after their birth, and held in higher eſtimation than girls. I have ſeen mothers ſurrounded by twelve, nay, eighteen male children, and reſpected by them. Upon the whole, I am much pleaſed with the mode of education which prevails in this province. A child, as ſoon as it can talk, enjoys the inſtruction of its grandfather, or, if he ſhould be dead, of its father, who acquaints it with ſuch plants and fruit as are fit for food, and points out thoſe which are noxious and pernicious to health. It is alſo taught to weave mats of reed-graſs; and, as it grows older, to aſſiſt in a variety of houſehold-work; the boys, in particular, are made to apply themſelves to hunting, and thereby acquire

acquire agility and courage. He who kills an elephant is no longer claſſed among boys but men.

Though all ſtrangers, not engaged in any branch of traffick with the nation, are conſidered as ſlaves, yet they are treated with great kindneſs, and not ſold; for they deteſt the ſlave-trade, and make it their buſineſs by main force to wreſt from other nations ſuch ſlaves as are deſtined for ſale. Priſoners of war experience alſo a kind treatment, and if they wiſh it, are incorporated with the nation.

I was at length carried into the village of Soltaho, the place of reſidence of the nominal King, and delivered to that petty ſovereign with many ceremonies. He received me kindly, and ordered my hands to be untied, to be regaled with a piece of elephant fleſh roaſted, and conducted me into a ſmall hut. The reſt of the priſoners were alſo diſtributed, and met all of them with a kind reception.

Unacquainted with the language of the country, I was not able to learn what would be my future fate, yet felt no uneaſineſs on this point, as I enjoyed a preference to the reſt of the priſoners. While the latter were obliged to work in the field, to cut wood and the like, I was employed

ployed in fetching, cleaning, drying and bruiſing *mutahora*.

After having been a month in this village, I obſerved that they began to treat me with more coolneſs. As far as I could diſcover the cauſe of this change, it conſiſted in the ſuppoſition, that I was a *mambutaja* (Portugueze); yet I continued to enjoy liberty and advantages in preference to the reſt of the priſoners; nay, they aſſured me, that I ſhould conſtantly be better treated than their countrymen were uſed by the Portugueze.

I endeavoured as much as poſſible to convince the *Buliba* (King) that I was no Portugueze, but an *achkahrey* (a native of the caſt country), and that my nation was at war with the Portugueze. My endeavours proved ſucceſsful; I obtained permiſſion to ſleep in the King's own hut, and was preſented with a fine ſheep-ſkin.

By way of amuſement, I made a potter's diſh for the women, who uſed to form their earthenware in their hands, in a manner as troubleſome as it was aukward; I alſo conſtructed a ſmall oven, and ſhewed them that meat was roaſted there much better in pans than over coals. On account of theſe and other things, I was much reſpected

reſpected by the nation, but was nevertheleſs frequently obliged to go to reſt very hungry, becauſe the people live here in a very frugal manner, and conſume but little food.

Having lived here ſeveral months, I at laſt fell into the hands of another people, the Sovians,* through a peculiar accident, which I ſhall relate in a few words.

On the 7th of June 1785. two ſlaves arrived in the village where I reſided, who had eſcaped from a troop of ſlaves, eſcorted by a ſtrong body of Sovians on their way to Bengula. Theſe ſlaves depoſed that, on the 19th, the above troops, conſiſting of thirty ſlaves, would paſs cloſe by the frontiers of Porguhomat, in conſequence of which advice, preparations were immediately made in the village, to diſperſe the eſcort or take them priſoners along with the troop of ſlaves. I learned at the ſame time, that although the country of Angola was about an eight days journey diſtant from their province, yet they were here conſtantly ready to injure them as well as the Sovians, and to deſtroy their ſlave-trade. I had formerly been

* Inhabitants of the kingdom Sova, ſubjected to the King of Angola.

preſent

preſent at ſeveral incurſions, made for the mere purpoſe of defending or protecting the frontiers; but this time I was called upon to aſſiſt in ſurpriſing the enemy.

We put ourſelves in motion on the 17th in the evening, forty-ſeven in number, half of whom were armed with javelins and hunting-ſpears, and the reſt with battle-axes. We marched the whole night over mountains and through foreſts, taking our route towards the north-eaſt, and halted the next morning a few hours on a mountain, from whence we proceeded to a village which lay on the declivity thereof, and was called Wakulaho, and belonged to our nation. Being joined here by twenty men we purſued our march, croſſed in the evening a ſmall river, marched again the whole night, and ſaw at break of day a village lying before us. We reſolved to ſearch this village, and to collect information relative to the time when the troop of ſlaves was expected. Two other combatants who had ſore feet, and myſelf, were ordered to remain in our reſting place until the reſt ſhould return from the village.

Much pleaſed with this order of our commander, whoſe name was Kydomoh, we lay down behind a rock and awaited the return of our troop, which was

was expected in the evening; but nobody came. Having waited the whole night in turn, we proceeded the next morning to the village, without either finding our troop, or obtaining the leaſt intelligence whither they had directed their march. Having proceeded a little way farther on we found two roads, both marked with freſh footſteps. Uncertain which road we ought to purſue, agreed at laſt to ſeparate into two parties, one of us turned to the north-eaſt, while I and another of my companions took the route towards the eaſt.

We had not proceeded far, when we loſt all trace of the road; at laſt, however, we reached the village through which the party muſt paſs, and found there that which had a few hours before taken another road. We requeſted an old man to give us a night's lodging: he immediately granted our requeſt. A little after midnight we heard a great noiſe in the village, and believing that our friends were coming back, we haſtened out of the hut to ſhew ourſelves to them, but we were grievouſly miſtaken; for it was the enemy, who, having received intelligence of the intended attack upon them, had taken a different route, and arrived here without any oppoſition. They carried off with them, beſides us, ſome young women belong-

ing to the village; and continued their march all the following day through woods and over mountains. In the evening we arrived at a village called Brhtyho, which lies in the territory of the Sovians. The captives were all conducted to the Mani, (Judge), who ordered us ſome four milk and medabahat, (a kind of pear) for ſupper. The place where we lodged all night was very inconvenient, as about ſixty perſons were obliged to lie in one hut; and conſequently none of us were able to ſleep.

In the morning they faſtened us together by threes, and marched us farther. The road was extremely bad, and moſt of us were incapable of proceeding farther, as the wounds in their feet cauſed them great pain. Although in the evening we ſaw villages on both ſides of the road, yet we were obliged to paſs the night in the open air, as they were afraid of being attacked. The villages of this tract of country generally conſiſt of from ſixteen to twenty wretched low ſquare huts, which are covered with reed-graſs.

After midnight we again decamped and marched till about noon over a large ſandy plain. At laſt we reached a ſmall town, where we were conducted

ducted to a hut adjoining the Mani's: here they took off the thongs with which they had tied us together, and gave us some peafe-meal and milk. Many of the captives had their feet fo fwelled as to be unable to walk. The foles of my feet were likewife covered with blifters, and the feet and legs wounded in feveral places by thiftles. Every one now endeavoured to cure himfelf as well as he could. Among the natives I obferved many who feemed to feel compaffion for our fufferings.

This nation agrees in manners, cuftoms, religion, drefs, and mode of life with the Angolans: in their language only is there fome difference, but not of any importance. Indeed the Angolans, Ofilans, and Sovalans fpeak the fame language, but in the Ofilan dialect: *l*, *u*, *b*, *g*, and *w*, are never, or at leaft very rarely pronounced. The following may ferve as an example.

WORDS OF THE OSILANS.

As they are written.	As they are pronounced.	
Engalo	*Enalo*	a wild boar.
Algagia	*Alaia*	a zebra cat.
Pongo	*Pono*	a baboon.
Owvanda	*Ovanda*	rice.
Ogbeghe	*Oie*	plums.

The Sovalans, on the contrary, pronounce theſe words very harſhly, viz. Enggalo, Algaggia, Pongo.

On the 23d all the captives were marched to a green near the town, and there minutely examined whether they were properly qualified to be ſlaves; and to ſuch as had wounds in their feet, a healing ſalve was given. The Mani likewiſe called me, viewed and examined my whole body, and aſked me if I were a Chriſtian. I anſwered in the negative, and pretended to be an Oriental. After the examination was finiſhed, thirty of the captives, among whom were ſix women and two young girls, were taken to a ſeparate hut; but the others, and myſelf along with them, were re-conducted to the hut where we had paſſed the night.

On the third day both diviſions were ſent off to Mahpangoh; but a young handſome Matamannian and myſelf, the Mani kept with him. I was appointed cow-herd, but the Matamannian, whom they could not truſt out of ſight, becauſe they knew him to be acquainted with the country, was employed in cutting wood and making mats. A native of Bengula, who had ſold himſelf to the Mani for his daily ſubſiſtence, was my fellow-herdſman. We had ſeventy ſheep and twenty-ſeven goats under our care; theſe we drove to the paſture-

paſture-grounds in the day time, but always brought them back in the evening to a hut built on purpoſe for them; and where we likewiſe ſlept.

Every morning each of us received a handful of meal and a pot of milk. But this portion was far from ſufficient to ſatisfy us; and we therefore uſed privately to milk the goats and ewes. The Mani was of a good-natured humane man; but his ſix wives were very ſevere and quarrelſome: his fourth wife, in particular, whoſe name was Natahar, was very libidinous, and when ſhe came to milk the goats, watched every opportunity of being alone with me; holding out temptations to me, which however I avoided as much as poſſible, and pretended not to underſtand her wiſhes.

My comrade acted differently, and complied with her ſolicitations as often as ſhe deſired it, and did not ſcruple to converſe too freely with her even in my preſence. When this luſtful woman found that all her arts and flattery were loſt upon me, her love was converted into hatred, and ſhe ſeemed to be attempting ſome means of putting me out of the way, as ſhe feared that I ſhould inform her huſband of her behaviour; in

which caſe a ſevere puniſhment would await her.

She one day told my comrade that ſhe had determined to get rid of me; and he immediately informed me of it, and adviſed me to be upon my guard. I began to conſider with myſelf that, though ſhe would not ſell me, as I paſſed for an Oriental, yet ſhe might ſend me to the Portugueze, and demand a large ranſom, which I muſt have repaid by ſeveral years ſervitude and hard labour.* Nay, perhaps, the revengeful woman

* If the Portugueze had ranſomed me, I muſt have ſerved ſeveral years as a ſoldier and thus have repaid the ranſom-money: and, in caſe of my refuſal to conform to the Romiſh Church, I ſhould have been expoſed to much ill-treatment.—The aſſertion is entirely without foundation, that the Portugueze, Dutch, and Engliſh, have frequently liberated unfortunate Europeans from ſlavery, and immediately carried them to Europe. To have the arms marked with croſſes, names, and figures, and the like, is no proof that a perſon has been a ſlave among the African nations. On board of ſhip, every ſailor is ready for a piece of tobacco or a glaſs of brandy, to prick ſuch figures in the arms, thighs, or legs. They perform this with two or three pins or needles tied together; the part which they intend to thus ornament being firſt tightly bound. In the ſmall wounds made by the needles they rub gun-powder, which gives them a blue colour. At St. Helena, St. Jago, St. Clare, and

at

might abſolutely poiſon me. To avoid the latter, I every day exchanged my own portion of proviſion for my partner's; but at laſt determined to endeavour to effect my eſcape, as the beſt means of ſecuring myſelf from her ſnares and perſecution.

As I knew I might conſide in my comrade, I diſcovered my deſign to him, and eaſily obtained from him a promiſe to aſſiſt me in putting it in execution. I endeavoured to perſuade him to accompany me; but this he refuſed, for he was too lazy and faint-hearted to engage in any enterprize attended with fatigue and danger.

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at the Cape of Good Hope, there are many negroes, who can thus indelibly fix in the ſkin very neat figures and devices.

Nor would my lot have been much better, if one of the merchants on the coaſt had ranſomed me; for him too muſt I have reimburſed, by ſeveral years ſervitude. Many Europeans, who by ſhipwreck had fallen into the hands of the Africans, and who have been by them ſold to the European factories, now languiſh there in ſlavery. They are not ſuffered to depart, till they have either repaid the ranſom-money, or earned it by hard labour. The Engliſh, who boaſt of their humanity, pay large ſums for ſuch unfortunate captives, and then tranſport them to their colonies, thus depriving them of the ſatisfaction of returning to their dear native ſoil. The Dutch act in the ſame manner: many Europeans, whom they have pretended to ranſom, are detained in their iſlands and colonies.

I now began to make preparations for my departure, by drying in the ſun ſeveral kinds of fruit, as, for inſtance, *kikery* (a kind of plums,) and *guajavas* (a kind of pears, with a reddiſh pulp,) and reſolved to ſet out at the time of the next full moon, when the Sovalans celebrate a feſtival, and do not go a-hunting. This happened on the 12th of October. In the morning we drove our flocks to ſome grounds lying to the north of the town, and where I had ſome days before hidden my ſtore of dried fruits. When the women had retired after milking the ewes and goats, I took leave of my comrade, and ran as faſt as poſſible through a neighbouring wood, and in two hours reached a ridge of mountains, which extended from north to ſouth. As I now thought myſelf out of danger, and had only three villages to paſs before I reached the borders of Angola, which was only four days journey diſtant from this place, I ſat down at the foot of the mountain, and ate ſome of my dried fruit. But, on looking to the weſt, I eſpied three lions advancing majeſtically towards me. Hitherto, indeed, I had paſſed unmoleſted by ſuch animals, but I nevertheleſs thought it prudent to ſecure myſelf, and ran towards the mountain. When I looked round, I obſerved that they had turned away to the eaſt. I here found ſeveral kinds of fruit; but as I had

yet

yet a ſufficient ſtock of dried ones, and did not know whether they might not be noxious or poiſonous, I did not touch any of them. I lighted a fire, roaſted ſome land-tortoiſes for my ſupper, and lay undiſturbed near the fire all night.

In the morning I purſued my journey, and came to a broad valley, through which a ſmall river flowed. At this river I reſted myſelf ſeveral hours, and took three guilders out of the lining of my waiſtcoat, that they might be at hand in caſe they ſhould be wanted. I ſaw ſome villages at a diſtance, but endeavoured to avoid them, as I wanted neither water nor food. But toward evening I came very near another village, the name of which is Akhimy: I was retiring from this alſo; but I had been obſerved, for ſeveral people came running towards me, and forced me to go with them to the village. I firſt requeſted ſome meal, which was immediately given me; and then enquired for the Mani; and the perſon to whom I was ſpeaking ſaid, that he was the Mani. I begged of him to give me a hoſpitable reception, whereupon he ſaid; "That thou already haſt." I then aſked permiſſion to paſs the night in the village? He anſwered, "If thou art not a Chriſtian." I replied, "I am an Arab."

"For

"For what purpoſe art thou come hither; probably to ſteal ſlaves?" "That I am not guilty of; I only wiſh to be allowed to travel through the country towards my native land." "How far diſtant art thou from thy native land?" "I muſt yet travel four moons towards the eaſt." At laſt he ſaid, "If thou art not a Chriſtian, thou mayeſt ſleep in my hut, and no one ſhall moleſt thee: in the mean time, ſit down here." I accordingly ſat down in front of the hut, and he continued to view me with great attention. At laſt, he aſked me, "how and where I had learned the language of the country?" I anſwered, "That I had remained with one of the kings for three months, and had been well treated by him."

The moſt inquiſitive of the inhabitants continued to view, and put queſtions to me till about midnight; yet in ſuch a manner that I had no cauſe to be offended. I ſlept quietly in the back part of the hut; and when I took leave of the Mani on the following morning, he again gave me ſome meal, and adviſed me to keep more to the eaſt; for if I proceeded towards the north, I muſt travel a large foreſt, where I ſhould be in danger of being detained and ill-treated by the roving parties of Angolans. Notwithſtanding this friendly advice,

advice, I continued to go directly northward, and having paſſed cloſe to another Sovalan village, at noon reached the foreſt, which is half a day's journey in length, and forms a creſcent from the north-eaſt to the ſouth-weſt. A ſmall river that runs through it forms the boundary between the territory of the Sovalans and the kingdom of Angola. Towards evening I arrived, quite faint with fatigue and thirſt, on the banks of this ſmall river, lay down and refreſhed myſelf with its excellent water, and reſolved to ſtay there all night.

Early on the morning of the 25th of October, I left the wood, and entered a beautiful plain, where I ſaw ſome very fine and high reed-graſs. About noon, as I paſſed near a ſmall thicket, I met ten Matambans, who were dealers in ſalt. They civilly ſaluted me, and put many queſtions to me, relating, as far as I could underſtand them, to the object of my journey. I anſwered as well as I could, and they ſeemed to have underſtood me, for they ceaſed queſtioning me; they endeavoured, however, to perſuade me to accompany them. I refuſed; for they were proceeding more to the weſt than to the north; and I parted from them at a village called Gality. This village is the firſt a traveller comes to on entering the kingdom of Angola

Angola by this route, and is very populous. I repaired to the cottage of the Mani, to requeſt his protection: at firſt I met with a rude and ſurly repulſe; but, on preſenting three guilders to him, he gave me ſome milk, meal, and dried pears, and permitted me to paſs the night in a hovel among his ſheep and goats.

The kingdom of Angola is fourteen days journey in length from eaſt to weſt, and ten days journey from north to ſouth. The country is interſected by a number of rivulets; and the large river Bambo, which to the north divides it from the kingdom of Congo, waters and fertilizes with its numerous arms the adjoining tracts. Fruitful valleys and excellent paſture-grounds, which alternately ſucceed to mountains and naked rocks, ſeem to invite the hand of the cultivator, and promiſe a rich return for his labour: but the natives are too indolent to improve the advantages which nature has beſtowed upon them. To the eaſt, Angola borders on the kingdom of Matamba; to the ſouth, on Bengula and Sova, and to the weſt, on the ſea.

Angola produces ſaltpetre, ſilver, tin, and ivory, which the Portugueze endeavour to obtain from the

the natives, in exchange for European commodities. They likewiſe purchaſe here a number of ſkins. The whole country abounds with various kinds of wild animals, whence the inhabitants derive the means of ſubſiſtence without much trouble, and therefore neglect the breeding of cattle. The elephant and the rhinoceros are here, as it were, at home, whole herds of them being frequently ſeen.

The kings of Angoka were formerly dependent upon the kings of Congo; but the preſent ſovereign has freed himſelf from that ſtate of vaſſalage, and thereby gained the eſteem and affections of his ſubjects to ſuch a degree, that even women and children take up arms, whenever war is declared againſt him. His retinue of ſtate conſiſts of twenty Mani's, fifty prieſts, and a body-guard of two hundred and fifty ſoldiers, armed with firelocks, which were taken from the Portugueze in 1763; and in the uſe of which they are very expert. The ſuperintendance of every town is committed to two Mani's, and that of every village to one Mani; but theſe inferior judges cannot give a final deciſion in any caſe, but muſt make a report thereof to the King. When I ſaw him, the King was about thirty-ſix years of age; his dreſs conſiſted of

of a pair of blue trowſers, and a ſcarlet cloak, made of very coarſe cloth. He is an enemy to the Portugueze, and conſequently to all Chriſtians, and therefore he reſtricted, by various means, the free trade which they formerly enjoyed with his ſubjects, and ſeems only to wait for a favourable opportunity to refuſe them admittance into his dominions. The military force conſiſts of thirty thouſand well-diſciplined foot ſoldiers; but as there are few horſes in the country, and the many wild beaſts prevent their increaſe, the King keeps no cavalry. Buffaloes are uſed to carry the heavy baggage of the army.

The king uſually gives audience in the open air, ſurrounded by his body-guard, the officers ſtand behind him with drawn ſwords. Theſe he ſtyles fidolgos*, (faithful attendants), and the guards mocarani, (moſt excellent ſoldiers), although they never take the field againſt an enemy. The prieſts, called Evanga, are next in rank to the king; and next to them is the Tambocado, a kind of ſuperior judge, to whom the reports of caſes

* This word is originally a Portugueze word, and ſignifies a nobleman.

from

from the inferior judges or Manì's are committed for re-examination: after which he, either himſelf, or through the medium of the prieſts, lays them before the King for his final deciſion.

The inhabitants of Angola do not adore idols; but worſhip the ſun and moon. Every time the moon enters into a new quarter a day of reſt is celebrated, on which no one is allowed to go a-hunting. Faſt days are uſually appointed when thunder-ſtorms ariſe; for they then ſay—"The great Lord is angry:" and on ſuch occaſions they abſtain from all food, and eſpecially when it thunders in the night, leave their huts, and proſtrate themſelves with their faces to the ground, till the ſtorm ceaſes. The harveſt-feaſt, which laſts three days, is celebrated with the utmoſt ſolemnity. Though they are heathens, yet circumciſion is practiſed among them as a religious rite; they have likewiſe huts appropriated to the celebration of divine worſhip, and aſſemble there on days appointed by the prieſts.

Their domeſtic economy is very ſimple; and though nature has amply provided for them various kinds of animals and fruits, they are remarkably temperate in their diet. Agriculture is practiſed

tiſed only in a few places; where they ſow a kind of millet, barley, and Indian corn. The gourds and water-melons produced here are excellent. Muſcles are reckoned a great dainty: ſo fond are ſome of the Angolans of that ſpecies of ſhell-fiſh, that they will travel for miles in ſearch of them.

Marriage is ſolemnized with various ceremonies: the bride and bridegroom ſeat themſelves on the ground; the prieſt then bleſſes them with certain formulas which no one underſtands, and then walks round them with a ſtick in his hand, and drives away the evil ſpirits. After this the family kindles a fire, and the prieſt's ſtick is burnt to aſhes, which are mixed with milk, bleſſed by the prieſt, and ſwallowed by the bride and bridegroom. This they think promotes fecundity, and keeps off many evils. Polygamy is permitted and is very common; but divorces are not allowed by their laws; many of the women, however, are forced by ill uſage to leave their huſbands. The children are educated with great care, being inſtructed by the prieſt in reading, writing, and the laws and religion of their country. Inſtead of paper, they uſe ſkins covered with fat and ſoot; and a ſharp-pointed bone ſupplies the place of a pen. The prieſts uſually inſtruct their ſcholars

ſcholars in the open air; and I obſerved that the children were much more attentive here, than they generally are in the European ſchools. The boys all belong to the king, who cauſes them, when arrived at the proper age to be trained to the uſe of arms; and in return grants a certain remuneration to their fathers, as, for example, every one who furniſhes a full-grown ſon to the king, is maintained one year free of all expences. To enable the king to defray this heavy charge, a third part of the produce of the chace, of all cultivated fields, and of all ſpoil, which is obtained by any other means, belongs to him.

As to their dreſs—ſome wear only aprons made of palm-leaves; others add to this, an aſh-grey cloak of coarſe cloth or linnen, which they purchaſe from the Portugueſe; and others wear on their back the ſkins of animals: Their hair is ſhort and curly: and they ornament it with muſcle-ſhells, or with beads, and other trinkets, which they obtain from the Portugueze. Their cheeks they paint blue or red. They never cut their nails; and therefore ſome of them, who wiſh to ſhine as peculiarly faſhionable, carefully preſerve the nails of their fingers from all accidents that might break them; and the nails of ſuch

may almoſt be miſtaken for the claws of an eagle.

Towards natives of Africa they are very hoſpitable, but will not give a night's lodging to a Chriſtian. Indeed it is with great reluctance that they permit Chriſtians to come into the country, and therefore they convey to the Portugueze, on the back of buffaloes, ſuch commodities as they wiſh to barter for European goods, and bring back what they receive in exchange. From the Portugueze factories at Soanda and Gambamda, deputies are ſent twice every year to Manpango, the reſidence of the King, to endeavour to pacify him in ſome meaſure; as he is greatly incenſed againſt them, for kidnapping ſo many of his ſubjects, and making ſlaves of them. Should the projected alliance with the king of Mataman take place, it is not unlikely that the Portugueze would ſtill meet with the ſame fate that befell them in Japan.

On the 16th, I informed the Mani that I wiſhed to purſue my journey; but he told me, that I muſt not depart till I had obtained permiſſion from the King to travel through his dominions. On my peremptorily declaring that I would not turn back,

back, and that I was under the neceſſity of paſſing through this country, he ordered four men to eſcort me to the reſidence town, that the King himſelf might have an opportunity of ſeeing me.

On the following day we arrived in the neighbourhood of Maſpa,* where we had intelligence, that the king was expected to review the warriors who were encamped near this village. I was afterwards conducted to an Evanga, who treated me very rudely; and under a perſuaſion that I was a Portugueze ſpy, ordered me to be tied with ſtraps, and, deaf to all my remonſtrances and entreaties, told me, that I muſt expect to be puniſhed with the utmoſt ſeverity, and that my ſeeing the king was quite unneceſſary. He then ordered my eſcort to ſtrip me of my waiſtcoat, leſt ſome poiſon or murderous weapon ſhould be concealed there for aſſaſſinating the king. Thus, to my exceſſive grief, my waiſtcoat, which contained not only all my money, but alſo my journal, was taken from me; and the guards leaped for joy, when, on tearing the waiſtcoat, the ſilver coin fell to the ground. I ſcreamed out, and endeavoured to

* This is a fine village, in a delightful country, about one day's journey from Mapata. The King paſſes two months every year in a camp in its vicinity.

tear the ſtraps with my teeth, to ſecure my property, but the guards aſſailed me ſo violently with their broad iron ſpears, that my ſpirits began to fail me. They then dragged me into a narrow hut, where my feet was tied to the corner ſtakes, and I could neither get food nor drink. Tortured by the keeneſt pangs of hunger, I aſked my guards whether I was to be ſtarved to death; they anſwered pertly, I might eat kohla (dirt) nor was any food brought me the whole night. I was even neceſſitated to eaſe nature on the ſpot where I was lying, becauſe they would not untie me. When the guards were relieved, I received half a handful of millet and a pint of water, which was my allowance for the whole day. The guards, who were on duty the next day, told me, that the Evanga intended to cauſe me to be ſecretly executed,* without the king's knowledge, and that

* The execution of criminals is effected in the following manner. The unfortunate ſufferer is ſtretched on the ground, as though he were to be broken on the wheel, large rods are faſtened between his arms and legs, and long ſpears are driven into the ground through his hands and feet. Under this torture many ill-fated wretches languiſh four, or even ſix days, whilſt birds of prey tear the fleſh from their bones. When capital puniſhment is to be inflicted in a milder manner, a ſpear is thruſt through the delinquent's body ſome hours after he has been expanded on the ground, as above deſcribed,

I ſhould

I ſhould perhaps ſuffer that very day. I was therefore thunder-ſtruck at this news, as I knew the king was in the camp, and I hoped that, as I had been miſtaken for a ſpy, they would have informed him of my being apprehended and ſecured. On mature conſideration it ſtruck me, that the Evanga had embraced the aforementioned reſolution with a view to ſeize on my money, as, if he preſented me to the king, he would be obliged to deliver my property into his hands; at the ſame time, I communicated my ſuſpicions to the guard, and aſked them whether they thought the king would approve of the proceedings. They anſwered, that I was a notorious ſpy, and had come to the village to murder their king; that the prieſts had confirmed this ſtatement, and the truth of their aſſertions would not be doubted. Struck with terror at this unexpected news, I was on the point of fainting away, when my guards proſtrating themſelves at the entrance of the hut, with geſtures expreſſing the moſt profound reſpect, I concluded that the king was paſſing before the hut, and exerting myſelf to the utmoſt, I cried out ekomah, ekomah (help, help.) One of the guards cut me ſeverely with a whip, and charged me to be ſilent. Not diſcouraged by this treatment, I called out harahky, harahky (mercy, mercy.) The king hearing

hearing theſe words, came to the entrance of the hut, and enquired what was the matter. One of my guards anſwered his queſtion, and, as well as I could underſtand him, repeated frequently the words ſpy, murder, death. In conſequence of this explanation, the king ordered that I ſhould be brought out, adding, that he would diſpatch me with his own hand, if he found me guilty of the charge. My feet being untied, I was ordered to walk out of the hut, but was ſo extremely weak, and had been ſo ſeverely hurt by the ſtraps, that I could not ſtand. They then dragged me out of the hut, and threw me on the ground before the king. He ordered a prieſt, who acted as interpreter, to aſk me what motive I had for coming to his country to murder him. I anſwered, that I had not come with any ſuch view, but was a ſhipwrecked ſeaman, and that I merely wiſhed to return, through his dominions, towards my native country. "What is the name of thy country?" "Arabia." "But thou art a Chriſtian, and it is thy deſign to explore the ſtrength of my dominions, and to ſeduce my ſubjects." I replied, "That I had no ſuch deſign, and that ſome days back I told his Mani, at Akhimy, that all I wanted was permiſſion to return through his country to my native land, and by the orders of that Mani, I had

had been escorted to this village, to solicit the permission, of so just and gracious a prince as I knew he was."

"The Mani should have ordered thee instantly to leave my dominions, which I suffer no Christian to enter." "It would have been fortunate for me had he told me so, for then I should not have been robbed and ill-treated by thy people." This answer raised him to a pitch of phrenzy; he sprung up from the ground, seized me by the arm, and exclaimed, "What dost thou say, thou Christian dog; arise and prove thy assertion." I answered, "Had not thy barbarous subjects used me in a brutish manner I should now be able to rise, and not be obliged to remain lying on this spot; but I rely on him who is above thee, and will inflict a punishment on thyself as well as on thy subjects. Thou believest not that I have been robbed, but it is thy will to kill me and defile thy honour." "I charge thee, he exclaimed, to tell me whence thou camest, where thou wast robbed, and by whom?" "Thou believest not my words," I replied, "if the robbers deny the fact, and if thou sparest my life, they will assassinate me." This encreased his wrath; he sprung up, kicked me in the side, and exclaimed, "Speak out, dog, speak out, else I will trample

trample thee to death." "Kill me if thou findeſt me guilty, but hear what I ſhall ſay in my defence." I now gave him a full account of the proceedings of the Evanga, and told him that I had been informed of his intention to execute me ſecretly. This rouſed his attention; at laſt, after ſome conſideration, he ordered me to be carried before his hut, where I was preſented with two wolves' hides for a covering, and with ſome pieces of elephant's fleſh for my food. I was informed ſoon after that the prieſts had attempted to perſuade the King to order me for execution, as I was a madman, and would otherwiſe certainly murder him. But the King would not liſten to this propoſal, ſaying, that as I was confined I could not hurt him, and that as yet he had no proof of my being a madman.

The King viſited me the next morning, ordered a ſalve, compoſed of herbs and greaſe to be applied to my feet, and told me that he had given orders to apprehend the four guards, who had cut my waiſtcoat from my body in the Evanga's hut, that they might be brought to trial. While he was ſtanding by me, three or four men were brought in, and ordered to be carried into the hut of the King's caſtle.

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The next morning the King interrogated them in my preſence, Whether they had robbed me? They anſwered in the negative, but added, that by the Evanga's order they had delivered to him my waiſtcoat, ſome pieces of money, and another thing of which they were not able to give a deſcription. The Evanga was immdiately ſent for, and on his arrival the King addreſſed him to the following purport: "Thou ſhouldſt be juſt, and not unjuſt; thou ſhouldſt endeavour to ward off the wrath of the gods, and thou inviteſt their wrath, by robbing and inſulting a harmleſs ſtranger. Begone! the puniſhment, to which this ſtranger was devoted, ſhall be inflicted on thee." He was tied, and carried into the hut of the King's caſtle, where, being ſtripped of his clothes, ſentence of death was alſo paſſed on him. My money and journal were then produced, and from the latter I was ordered to read to the King the names of the nations, towns and villages, which I had viſited in the courſe of my journey. I complied: this being an additional proof of my innocence, I was treated with great kindneſs, and obtained my full liberty. The money and journal were reſtored to me, as my property, but from motives of gratitude, I preſented the King with twenty guilders, which were moſt graciouſly ac-

cepted, and in return for which I received double their value in gold-duſt.

The day being come on which the Evanga and the four guards were to be executed, I was ordered to aſſiſt at the execution, and to remain near the King. The priſoners were removed from the hut, and conducted to the place of execution. The Evanga getting ſight of me, approached to beg my pardon, and was going to ſay more, but the King ordered him to be taken away, and the ſentence to be executed. The priſoners were immediately ſeized by the executioners, and they were preſently diſpatched. The dead bodies were then cut in pieces, and burnt at ſun-ſet.

From this moment I was ordered conſtantly to attend the king and three weeks after I joined in a military expedition againſt the Angolans, which was ſpeedily crowned with complete ſucceſs. We took three hundred and ſixty priſoners, forty of whom were of the ſavage nation of the Kahymires, who inhabit the ſouthern part of the kingdom of Bengula.

During my leiſure hours I employed myſelf in cleaning the ſoldiers' firelocks, and putting them

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in a good condition; they were ſo extremely ignorant in this point, that at my taking off the locks, they were ſtruck with aſtoniſhment. * Moors, who poſſeſs ſome knowledge of the art of making guns, now and then viſit thoſe parts, to mend guns and firelocks, but none had been here the laſt eight years. I was now a favourite of the King, as well as of all the great men of the country, and was to be appointed an officer in the army, but nevertheleſs I aſked permiſſion to purſue my journey. It was not immediately granted, the King being deſirous, that before my departure I ſhould attend him to his reſidence-town, which has the appearance of a fortreſs, ſeated on a mountain. It is called Mahakah, and is ſituated near the river Coanza, on a ſteep mountain, on the other ſide of which lies the village of Mupango, which in 1779, was nearly deſtroyed by the Portugueze. This village, ſince it has been rebuilt, enlarged, and embelliſhed, well deſerves the name of a town, as it contains about four

* In the proſecution of my journey in the deſert of Sahara, I fell in occaſionally with ſome travelling gun-ſmiths, who were natives of Abyſſinia. They generally make a tour of ſix months, during which they can earn as much as will keep them and their families the other ſix months at home. They make alſo new guns; but of this I ſhall ſay more hereafter.

hundred

hundred huts. The caſtle, which is the King's reſidence, is of conſiderable ſtrength; the Portugueze, who have attempted to take it ſeveral times, have been always obliged to raiſe the ſiege with conſiderable loſs. One narrow road leads up to the ſummit of the mountain, on which it is built; and here the eye meets every where with heaps of large ſtones, with a ſhower of which the aſſailants are ſure to be received. I alſo ſaw pieces of rocks from fifteen to twenty ells in length, which are rolled down the mountain on the beſiegers, at their approach. At the entrance by the fore-mentioned narrow road, four rows of thick palliſades are driven into the ground, and the rear is ſecured with pieces of rock. The caſtle itſelf is badly conſtructed, and but one ſtory high, but in the centre is a ſpring, that ſupplies the ditch with water, which is four feet deep and wide. The wings are occupied by the ſoldiers, and in the middle is a temple and another building, inhabited by the eight wives of the king. Having continued here ſix days, and experienced the kindeſt and moſt honourable treatment, I obtained freſh liberty to go whither I pleaſed; I departed accordingly on the 26th day of February 1786, attended by the beſt wiſhes of the king and the whole court.

CHAP. VIII.

CHAP. VIII.

Departure of the Author. The King makes him Presents on taking leave, and orders two Attendants to conduct him on his Journey northwards by the Village of Muhag, and the Town of Metbekaba—Description and History of the Azaborans, of the Villages Mahiny, and Emwahat, and of the Copra-ſerpents, with which they abound—The Village Mohakam, its Situation on the Borders of the former Kingdom of Loango, its geographical Situation and Hiſtory—Deſcription of the preſent State of the Country, its Produce, Inhabitants and Trade—Paſſage over the River Bambo to the Robber-Villages, Wodolaha and Ogho—At the latter the Author gains a Companion, a Miner, who was carrying Metal to Malemba, with whom he travels a Day and a half—Hiſtory and Deſcription of Malemba—The Author is here very ſtrictly examined, and brought to the King, who makes him firſt a Servant, then a Page of the Body; but ſoon after he falls into Diſgrace, and is condemned to Slavery, from which he eſcapes, and paſſes over to the Jagans.

ON my departure, a new calepaſch, or travelling bottle, ſome pounds of fleſh, and a bag of meal, ſufficient for four days, were, by the King's order, delivered to me; and he himſelf preſented me with three hundred zimpo, or ſhells, which are uſed for money. Four active young men were alſo ordered to be my guides for two days, and to give me every aſſiſtance poſſible on my journey. We had ſcarcely gone half a mile, when I obſerved, that, though it was my intention to travel eaſtward, we were going towards the north. On queſtioning my conductors, I learned that we made this turn to the north by the King's orders, that I might not according to my ſuppoſed wiſhes go to the Portugueſe factories. It ſtruck me immediately, that the King had always ſuſpected me of a connection with the Portugueze, and now wiſhed to remove me from them. It was in vain for me to make oppoſition, I followed my leaders. About mid-day we paſſed over a ſmall river, and came into the fruitful plain of Muhag, a large village, containing about ſix hundred perſons; though I ſaw very few men, the reſt being, as I was informed, employed in the ſilver mines, about a league and a half farther to the eaſt. I requeſted my guide to conduct me thither, but they were unwilling to tranſgreſs the King's

King's command: I was compelled to ſtop, and my curioſity was not to be gratified. We dined here, and the judge, on hearing that I was the King's friend, provided us with milk, meal, and dried fiſh in abundance; and gave us an invitation to ſpend ſome days with him. Not accepting the invitation, we proceeded on our journey, and about evening reached the little town, Mathekaka, by Matois, a rocky mountain. Here are about three hundred ill built houſes and huts, and a ſmall river runs through the town. The inhabitants cultivate millet, barley, gourds, melons, and a little Turkiſh corn: they poſſeſs but little cattle, for tigers and wolves are their neighbours, and are continually on the watch for prey. On walking round the place I found to my aſtoniſhment two ſmiths' ſhops and two potteries: the earthen ware was particularly well made and durable, and was an article, as I learned, of extenſive commerce. We firſt viſited the judge, and requeſted his protection, but he ſent us to the Evanga, who retained me with him, and ſent my guides to other huts. For ſupper I had only a handful of meal, mixed with a little milk and water, and for my night's lodging was ſhewn into the goat's hovel, whoſe door my hoſt barri-

caded without with a wooden croſs.* The ſtench and the heat prevented me from ſleeping; and on the return of my guides in the morning, I aroſe almoſt fainting from fatigue. I complained of my night's lodging, and my guides loaded the Evanga with reproaches, threatening to acquaint the King with his ill conduct. He was affected; for he brought us inſtantly milk, meal, and dried fiſh, inſiſted not only on our eating, but on our taking away the remainder; intreated alſo my guides to paſs the night with him on their return, and to accept of his hoſpitality.

Our path was to the north-eaſt over a mountain, which veering from the eaſt to the north forms a triangle: here we ſaw many wild fruit trees, and towards mid-day fell in with ſome Azahorans, who inhabit this mountain, living on fruits and roots, but chiefly by robbery. I expected ill-treatment from them; but as we ſhared our proviſions with them, they were very friendly, and inſiſted on our ſitting down and reſting with them. We complied, and afterwards travelled ſome leagues farther. My guides now informed me, that the Aza-

* Theſe croſſes have the ſhape of a chevaux-de-frize, in which are fixed long ſharp pointed thorns, to keep the tigers and wolves from the hovels and ſtables.

horans

horans lived without huts, agriculture or paſture, ſlept in the open air, and wandered conſtantly among the mountains. Their whole number conſiſted of between ſeven and eight hundred perſons, but it was increaſing every year, and might hereafter become formidable to their neighbours. Some aſſert, that they derive their origin from the city Zohara, in the territory of Jaga, where they were once far more numerous. In the year 1623 King Manimugy attacked Jaga, took poſſeſſion of the greater part of it, and ſummoned Zohara to ſurrender. The ſummons was rejected, and a ſmall army marched out againſt them. Enraged at this conduct the King advanced his army, beat the Zaharans, purſued them into the city, put to death every inhabitant who had not eſcaped, and ſet the town on fire. The fugitives applied to the King of Angola for protection, who received them willingly, and aſſigned them a place for their reſidence. In time of war they form a free corps, and in moſt expeditions are ſucceſsful: but their javelins and war-axes remain with them only during the war, and on the return of peace they are delivered back to their protectors. The men are large and ſtrong, with a complexion inclining to a red rather than a brown black, with a ſhock head, which they adorn with ſmall bones. Their religion is heatheniſh: the oldeſt man among them is both judge and prieſt,

but he decides only in trifling cafes; for crimes of a higher nature the criminal is delivered up to the King, and punifhed according to the laws of the land. Here a fingular diftinction between the fexes is worthy of mention, which confifts in the hair, that of the women in this nation being long and beautiful, and the girls, when they are only a few weeks old, are remarkably diftinguifhed by their hair from the boys of the fame age.

About evening, after paffing feveral troops of Azahorans, we reached, on our defcent from the mountain, the little village Kamoh, in an agreeable and fruitful fituation on the Molo, a ftream about four feet wide, which runs round the mountain towards the north-eaft. Here I faw fome tolerable paftures of cattle and well cultivated fields. The judge gave us a good night's lodging, and provifions as good as he could procure. On the next morning my efcort returned back; but the judge, having heard that I was a friend of the King's, gave me a meffenger to conduct me to Mahiny. The road was exceedingly bad, and with the utmoft toil we made our way through thickets, like barricadoes, and fometimes, where they were impenetrable, we were compelled to go a long way round. Infects and ferpents were every where in fwarms, and fome young lions, who intimidated my

my guide more than myſelf, followed us for nearly a league. We paſſed through ſeveral vallies, without finding either drinkable water or villages, and it was quite evening before we came to Hatagna, a little village with between ſixteen and twenty miſerable huts. I wiſhed to paſs the night here, but my guide aſſured me, that he was ordered to bring me to Mahiny on this day; ſo I graſped my ſtaff again and walked a league farther. When we came to Mahiny, we found the judge was retired to reſt: he was called up by my guide, who informed him, that he had conducted me hither by the King's command, and that I hoped to meet with a hoſpitable reception. The ſurly ſleepy judge gave us his word for a night's lodging, threw me out a mat, and promiſed to fetch us both milk and meal. This however I did not expect, but threw myſelf on my mat, and fell aſleep. When I awoke, I miſſed my guide, and on enquiring after him was informed that he was gone back to his home. The judge in the morning looked on me with greater attention, and obſerving that my complexion was quite different from that of the natives, and perceiving that I was ſomewhat acquainted with their language, he became more friendly and good-tempered, and intreated me to ſpend the day with him, and to put up with his humble fare: I accepted his invitation with plea-

ſure, repoſed myſelf, eat and drank, and converſed with my hoſt. Here I again partook of elephant's fleſh dreſſed with metabah * milk and ogheghe-bonitahs, and made a moſt excellent dinner. The metabah and the ſoup had made the fleſh very tender, and given it a good rich flavour.

On the third of June I reſumed my journey, and was conducted by a ſlave of the judge to the next village, called Emwahat, diſtant about a half day's walk. Before we came into the village, we were to go the north-eaſt: but my guide would not take that path, and turned eaſtward, that he might ſhew me in the neighbourhood, through which I was to go, two barren peaked mountains at a diſtance, between which there was, he ſaid, a hole, called Nunquiata (the ſerpents' hole), where there was a prodigious number of ſerpents, that came into the country around for food. When we were about half a league from the village, he pointed out to me, at a little diſtance from the ſerpents' hole, two men, who were, he ſaid, placed as

* Metabah are a kind of peaſe that grow from fifty to a hundred in a plant on very fine threads. In the proper ſenſe of the word they are not peaſe, as they do not grow in pods but like grain.

guards

guards by the village to watch and deſtroy the ſerpents that came from the hole. I afterwards learned the art and method of taking and killing theſe moſt dangerous creatures in the beſt and ſafeſt way; which is to ſeize them, that their tails may be cut off firſt with ſecurity, ſince the poiſon is there lodged: there they are broiled over a charcoal fire, and eaten as a very delicate diſh. In the village I ſaw ſome of the ſerpents thus killed, which the natives called Copra, probably from the Portugueze word Cobra: they were of conſiderable length, and might weigh from twenty to thirty pounds each. The head was round though rather flat at the top; the ground of the colour was aſh grey, with a green ſtripe running round the body about a quarter of an inch in breadth. In the kingdom of Bahahara I found ſome of the ſame kind, but not ſo large.

Emwahat conſiſts of about thirty huts, being within the kingdom of Angola, from whoſe borders it is diſtant about a half day's journey, ſituated on a fruitful ſoil by little hills to the north, and to the ſouth by a river which I took for an arm of the river Bambo. My guide wiſhed at this place to turn back, but was prevailed on by my entreaties to conduct me ſtill farther. After a reſt of two hours we purſued our journey through a pleaſant

pleaſant wood, well ſtocked with fruit trees, till we came to the borders of the kingdom; where my conductor left me, after hearty wiſhes of a good journey to me, and returned to his own home. After walking a league farther I ſpent the night at the end of the wood.

On the fifth of June I came to a narrow paſs, and ſoon after to the village of Mohakam, once a border town in the kingdom of Loango *. I ſhould have miſſed the village, which lies between ſome eminences, if a good-tempered old woman, who was picking up ſticks, had not brought me to it, where ſhe firſt gave me ſome milk, and then conducted me to the judge. The judge, a ſenſible young man, queſtioned me firſt on the nature of

* This tract of land, which once formed the kingdom of Loango, was fifty-ſix German miles in length from weſt to eaſt, and fifty of the ſame miles in breadth from ſouth to north. It lies to the north-eaſt, between Guinea and the mouth of the river Zaire. The king was defeated in the year 1778 by the Portugueze and the king Siaoakuly from Cacongo, and ſoon after the battle was murdered by his ſubjects. The inhabitants this country are now free; they yield indeed to the king of Cacongo an inſignificant tribute, which is paid by the Portugueze, for which they enjoy a free trade in Loango. The eldeſt are choſen always by the nation as judges, and willing deference is paid to their deciſions.

my

my journey, and then ordered me ſome milk and millet meal in a large tortoiſe-ſhell: he endeavoured alſo to perſuade me either to ſtay with him or to turn back, as there was no poſſibility of travelling through ſome wild and ſavage nations in my way without danger. I was not to be perſuaded, but enquired further after the road, and ſafeſt manner of travelling; particularly after the nature of the road to the city of Malemba, which my former guides deſcribed to me as wide and well built. The judge was of opinion, that I ſhould not eaſily find my way without a guide; and, as he aſſured me that he could ſoon find me one for thirty zempo a day, I begged of him to procure me one. Curioſity had brought together a number of by-ſtanders, from whom he ſelected a ſtrong man with wild aſpect, whoſe looks terrified me, when he was preſented to me, as I could not conſider myſelf ſafe under his guidance and protection. The judge took notice of my embarraſſment, encouraged me, and adviſed me to place confidence in this man, who was both well acquainted with the way, a very good man, and particularly one not to be intimidated by danger. I paſſed the night with the judge, who had provided for me a good lodging, and there was no want of milk, meal and tortoiſe fleſh. Before I ſet out in the morning, I counted out to my

my guide his thirty zempo, and thus made my own burden lighter.

This ſeems to be the place to give ſome account of the nation deſcribed to be ſo ſavage, which I was now going to viſit. This country is divided into three parts, very mountainous, but very fruitful. The minerals found here are, copper, lead, tin, and ſome gold duſt. The vegetables produced are millet, Turkey corn, peas, gourds, ſugar-cane and tobacco. A tolerable kind of palm wine is made here, and their plum juice is moſt excellent. Their gain from cotton is inconſiderable, as the cultivation of it has from the continual wars with the neighbouring nations been very much injured, and in 1780 the fine wood by the city Alemith-angoy (ango) about a league in length and nearly as much in breadth, and producing a great deal of cotton, was burnt down to the ground. Here are wild and tame animals in abundance, elephants valuable for their ivory, lions, tigers, and wolves, with whoſe ſkins a conſiderable traffick is carried on at Malemba, the principal trading town in this country, and thence with ſeveral European nations, particularly the Dutch. Buffaloes, bulls, peacocks, red and blue ſtriped ring-doves of conſiderable ſize, and partridges, are here alſo to be found. The hares

of

of this country, called Mayzahto, are about the ſize of the Weſt Indian hare, but their hair like that of their ſheep, which is very much like our turnſpits, is very unprofitable. The great lake above the city Malemba produces good fiſh, particularly large and well-taſted muſcles. The three parts of the country are theſe following: firſt, the upper part by the ſea-ſide belonging to the Portugueze: the ſecond inhabited by the Malembans, which is the middle of the country, and on the weſt bordering on the Portugueze factories: the third or lower part is the kingdom of Cacongo. The two laſt mentioned nations were about an hundred and fifty years ago under the ſame King, but ſoon after that time ſeveral great men at the court of the King of Loango, took advantage of his violence and careleſſneſs, and endeavoured to erect kingdoms for themſelves: thus the kingdoms of Malemba and Cacongo were formed, which however have been ſubject to ſeveral revolutions.

Theſe two head nations, which kept within bounds the ambition of the Portugueze, can with the aſſiſtance of their allies bring into the field thirty thouſand men in arms: their weapons indeed are only bows and arrows, but they uſe them with great bravery. The whole army conſiſts of infantry.

infantry. Their religion is heatheniſh, without many ceremonies and without ſuperſtition, for they acknowledge only one ſupreme Being, to whom prayers are offered daily, morning and evening, in ill-conſtructed temples. The prieſts have little influence in the government, and are not ſo much eſteemed as by other heatheniſh nations. Great pains have been taken by the Portugueze, but without ſucceſs, to extend Chriſtianity in theſe countries: for the multiplicity of their ceremonies, and ſtill more their doctrines, which reaſon cannot comprehend, are an abſolute barrier to the converſion of heathens accuſtomed to the worſhip of God in ſimplicity. Here are no houſes for ſchools; the children are taught on a green in the open air. The art of writing has been long known: inſtead of paper, palm leaves are uſed; and inſtead of pens, little bones of birds or fiſh. The colour of the inhabitants inclines more to the dark brown than the red, and gives them a wild aſpect: they are in general large and ſtrong, with large eyes, long hair, adorned with little bones and ſhells, and flat noſes and thick pouting lips. The body down to the middle is uſually bare: round the waiſt are faſtened aprons of palm leaves or the ſkins of wild beaſts, to cover the nudities. Thoſe in the vicinity of the Portugueze ſettlements, wear aprons of blue and ſtriped

ſtriped linen, as thin as that of which our boulters are made. The women have this ſingularity, that they part their hair into four, five, or ſix locks; which they bind round the head; ornamenting them with ſhells, bones, or glaſs beads. They all beſmear their bodies with fat from the tails of their ſheep, which remains always fluid. I was myſelf obliged to comply with this diſguſting cuſtom, on account of the exceſſive heat of the ſun, by which the ſkin was liable to be moſt painfully ſcorched. The houſes are framed with reeds, wood, and clay; ſometimes, too, of rough unpoliſhed ſtones. They are, however, but poor hovels; and have each a round roof, with a hole in it for the tranſmiſſion of the ſmoke. The ordinary food of theſe people conſiſts of ſour milk, meal, fiſh, and freſh veniſon. For occaſions of feſtivity, they ſlay ſome of their tame animals. They live better in the town than in the houſes ſcattered over the country. They are no ſtrangers to veſſels for cookery; which, however, they have not in common uſe. The uſe of ſpices is very ancient among them: and of theſe, they are ſtill exceedingly fond. Hoſpitality is more eminently practiſed toward ſtrangers in this than in any other part of all Africa. A traveller unacquainted with the country is never left to explore his way alone and in uncertainty, but

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is kindly attended from one village to another, or guided to where he can be in no danger of miſtaking his way. Theſe people are remarkable for warm open-hearted kindneſs: they cheerfully ſhare with you any thing they have; not, however, without expecting ſome return, on your part. Injuries are furiouſly revenged; and jealouſy is here one of the reigning miſchiefs of life. If a man have but the ſlighteſt ſuſpicion that his wife has held any converſation with another man; if they have had but a ſingle interview at which he himſelf has not been preſent; it becomes infinitely difficult to perſuade him that his honour has not been betrayed. The men are moſtly occupied in the purſuits of hunting and fiſhing, and in the exerciſe of arms. Some, however, manufacture earthen ware, forge arms, or weave nets. I paſſed, with my guide, through the villages of Magay, and Seehang; and ſtopped for the night at the town of Kungoha. This laſt ſtands in a ſwampy ſituation, at the foot of an inconſiderable hill. I here counted about two hundred and ſeventy houſes of mean appearance: the water had a putrid ſmell, and was drawn at the diſtance of a quarter of an hour's walk from the town. The inhabitants are chiefly miners, who are, for the greater part of their time, employed among the adjacent

adjacent hills. King Maſahwah, of Cacongo, is lord of the town; and its ordinary government is by two judges who reſide here for this purpoſe, under his authority. I was hoſpitably received; but had ſcarcely ſet out, next morning, when an attempt was made to detain me as a white ſlave. I contrived, however, to ſlip a piece of money into the hand of the judge before whom I was carried; and he ſet me at liberty.

On the 8th we held our way over the hill of Mahta, the higheſt in thoſe parts. It joins, at one end, thoſe which are named the Mountains of the Moon. Paſſing here we ſaw, on our left hand, the town of Moohog, which bears alſo the name of Niederbemde. Beyond the hill, we came within ſight of a number of men at work. When we had come up to them, we found they were forty perſons occupied in digging ore of tin. I aſked if they knew how to ſmelt it themſelves? and was informed that they did not, but ſold it to ſmelting-houſes at Malemba. From theſe people I procured ſome milk. I offered them a guilder, and received in change for it three hundred and ſixty zimpo. At this I was exceedingly ſurprized; having hitherto ſuppoſed that the people in theſe parts were utterly ſtrangers to the uſe of coined money. My guide ſoon after aſked me to give him one of

thoſe pieces; and upon inſpecting it, he ſaid that he had ſometimes before ſeen ſimilar pieces. Towards evening, we met with ſome men on their return from hunting, who were going to Wodolaha *, where they had their dwellings. They endeavoured to perſuade us to go with them; but my guide would not conſent. When they had left us, he told me that the place was in no good repute, and could not be ſafely viſited by travellers. At the diſtance of an hour's walk from the village of Ohgo, where was a ferry over the river, we halted, and attempted, but without ſucceſs, to kindle a fire. At laſt, being greatly fatigued, we threw ourſelves down on a heap of leaves, and ſlept undiſturbed till the morning. We then entered the village. After an hour's delay we were ferried over the river, for which we were required to pay ſixty zimpo. We fell here into company with a fellow-traveller, a man who was carrying ore for ſale at Malemba: he was a man of great information, ſo that I exceedingly regretted I could not underſtand his ſpeech. By the way from the river to Malemba, which was a day and a half's journey, we found every where abundance of fine well-taſted fruits, and wholeſome freſh water. An excellent well at ſome hours diſtance from the town,

* Wodolaha conſiſts of a few houſes on the weſt ſide of the river Bambo, where is a ferry over the river.

and

and which affords the beſt water, is named by the inhabitants Bonhi Bekoma, the Golden Well.

On the 11th we reached the extremity of the town; but we were not permitted to enter it, till a meſſenger had been diſpatched to the Malfutta (a ſort of Governor) to inform him of our arrival, and to aſk his permiſſion for us to go into the town. After an hour's delay came an officer, attended by three other men, who queſtioned me in terms nearly ſimilar to thoſe which are put to ſtrangers at the gates of all the great towns in Germany. They were ſurprized to hear me ſay that I was from the eaſt country, as I was in the common dreſs of the neighbourhood, and there was nothing ſingular in my whole appearance. The officer upon this turned from me, and ſaid to the guard, Mani-mambuta (a Portugueze Lord). We were now detained in a hut in the ſuburbs, in the cuſtody of four men appointed to watch us. I ſoon perceived that I was taken for a ſpy, and was likely to be very ſeverely dealt with. The officer went away, but quickly returned, and took my guide with him. The guide was probably interrogated concerning my character, and the object of my journey. When he came back to me, he ſaid that he muſt now return home. I counted out to him the number of zimpo which I by agree-

ment owed him, giving him over and above two guilders on account of the kindneſs and fidelity with which he had ſerved me. One of the guards conducted him out of the ſuburbs. All this day I was left to reſt in the hut, and was well ſupplied with water, prunes, apples, and a little milk with ſome flour in it. My keepers were inquiſitive concerning the adventures of my travels; and I anſwered readily to all their enquiries. In the evening returned the officer whom I before mentioned; and with many excuſes and pretences he informed me that the King, whom he had not expected before next morning, was now arrived. The King being curious to ſee me, ordered me to be carried to his houſe. The moment I entered he put to me the following queſtions, to which I was obliged to anſwer:

"What want you in this town? Are you a merchant or a ſpy?—Anſwer. "I want nothing. "I am an unfortunate man, that has eſcaped from ſhipwreck; and I have a curioſity to ſee this fine town, having heard it much ſpoken of, many days journey backward in the country through which I have paſſed hither."

"Of what nation are you? Whence came you?" —"I am an Arab, from South Caffre-land: our ſhip was wrecked on thoſe ſhores."

"If this be ſo, you muſt have had companions in

in your misfortune: where are they?"—"Only two beſide myſelf eſcaped alive. They travelled with me till they both fell ſick; when, being unable to proceed, they were murdered by the Caffres."

"How far diſtant from hence is the place where your ſhip was wrecked?"—"Between ſix and ſeven hundred miles."

"Had you the dreſs you now wear when you were on board the ſhip?"—"No; my cloaths were taken from me by the Caffres."

"How far is it to your native country?"—"That I cannot tell."

"Here you ſhall be entertained till a ſhip arrive, that may convey you to your friends."

He then gave his orders to the officers to conduct me back to where I had been under guard, and to furniſh me with cloaths. I there received a *body-guard*, for ſo it was called—being blue and of half the length of a mantle: it reached not lower on the body than to the buttocks. With it was given me a ſhort apron, and a piece of cotton-ſtuff for a turban which I was to wear on my head. When I was dreſſed, the ſame officer conducted me back to the King, who did me the honour to appoint me attendant on his baggage-buffalo, which I was to load and unload from time to time. This poſt I held for three months, till the King returned to the place of his ordinary reſidence.

Malemba was once the capital of a ſmall principality. Its ſovereign had the title of Malemba Nahany, or *Prince of Rights*. The laſt of theſe princes entered into an alliance with the Zoggoreern,* the object of which was, to make him king of two nations, and to ſpoil his neighbours of their territories. He was, however, defeated by the King of Cacongo, made priſoner, and ſtripped of his dominions. The whole kingdom of Cacongo, to which Malemba now belongs, is in length about ſeventy German miles, in breadth about forty. It is very fertile; abounding in vegetables, minerals, and other productions, particularly beaſts for the chace, of all ſorts, which are ſlain in great numbers chiefly for the ſake of their ſkins. Here too is found enough of ſalt for the common uſes of life, with abundance of metallic ores, which laſt are, however, leſs ſkilfully wrought here than in various other places. The river Bambo, and the ſea-coaſt of Sahmoja, afford plenty of fiſh of all ſorts. Europeans trade to great advantage with this place. For things of ſmall value, ſuch as trinkets, bar-iron, glaſs-beads, coarſe ſtuffs, linen, and cotton, with arms of very

* Theſe were tributaries to the King of Angola, and poſſeſſed a narrow tract of country adjacent to the eaſt ſide of that ſide of that kingdom.

indifferent

indifferent fabrication, they obtain, in return, great quantities of hides of the beſt quality.

The royal army conſiſts of about twelve thouſand men, who can be aſſembled within the ſpace of eight-and-forty hours. The King is, himſelf, a brave ſoldier, leads his warriors, in perſon, into the field; and, for his policy and valour, is dreaded by the moſt formidable of his neighbours, who would otherwiſe be ſufficiently ready to attempt encroachments upon his dominions. He is not leſs haughty than valiant. When he goes abroad, he is attended by four principal officers, and by twelve men who compoſe his life-guard. When he gives audience, all preſent are obliged to kneel before him. His principal officers are at the ſame time judges in the towns and villages: but in matters of great importance, they have not authority to determine without laying the affair before the King. He is very religious, and goes morning and evening to public prayers. The prieſts, if they deſire to win the King's favour, muſt live very circumſpectly, and perform their functions with the utmoſt punctuality. Polygamy is allowed. The male children belong from infancy to the King, who devotes them to the military profeſſion, and makes them exerciſe themſelves in arms from their earlieſt

years. Mothers educate their daughters: the boys are educated by the prieſts. The King has twenty wives, who are treated with the harſhneſs and indifference uſed towards ſlaves, and are rarely allowed to ſhew themſelves in public. Moſt of the ſons of thoſe wives are appointed in their early years to high offices. In time of war, the officers have pay and proviſions from the King; but the common ſoldiers muſt find proviſions for themſelves; for which reaſon they are uſually attended by their wives, whoſe buſineſs is to ſupply them with victuals. The King has in his dominions two towns, eight-and-thirty villages, with a caſtle that ſtands on a high hill. Malemba is the capital. It contains ſeven hundred houſes or huts, three ſtreets meaſuring its length, and two croſs-ſtreets. The handſomeſt and beſt occupied of theſe is, the Koſſa, or tradeſman's ſtreet. The market is held here; the Portugueſe and Dutch merchants have in this ſtreet their counting-houſes and warehouſes; and this is likewiſe the place where moſt of the handicraftſmen exerciſe their occupations. The Riſuhao-ſtreet has alſo the advantage of a market-place, in which fruits and all ſorts of cattle are ſold. Every one of the long ſtreets has at each end a gate, guarded by ſixteen or twenty men, whoſe buſineſs is to take care that victuals, wares, &c. be neither brought

brought in nor carried forth, without paying a certain toll, ſimilar in its nature to the exciſe of Germany or Britain. The town is ſurrounded with a dry wall of rough unhewn ſtones, without any ſort of cement, and with a ditch. The preſent caſtle in which the King, when he comes here, reſides, is but a ſorry building, one ſtory high, and about five hundred feet in circumference. Its exterior apartments are occupied by ſoldiers: the king's wives are confined in its interior receſſes. It ſtands on the ſhore of the river Malempo, at no great diſtance from the ſea, and enjoys a good proſpect. I ſaw it mounted with four pieces of artillery, three-pounders; the purchaſe of which coſt the King a great expence. I muſt remark, that ivory and gold-duſt are brought to market at this place, and are ſold for pieces in money, or bartered for European wares. Chriſtian traders are obliged to pay here a duty of five per cent. on all goods which they buy or ſell. While I continued here, a Dutch merchant-ſhip came into the river, whoſe captain, by name Voſenmeyen, wiſhed to purchaſe from my maſter thirty elephants' teeth. For thoſe he offered a piece of red cloth, ſome ells in length, as a turban—three ſtrings of yellow glaſs beads—four knives with tin handles—and a woollen ſhawl into the bargain. The King ſeemed to be more than half inclined

to

to accept his offer. But I took the liberty to obſerve, when he had delivered to the Captain ten of the teeth, that the goods offered were mere trifles, and not worth more than two or three of the teeth; that, however, to afford him the means of exorbitant profit, he ſhould have the whole ten for them; that the thirty he could by no means have at ſuch a rate; and that, if he deſired to have the other twenty, he muſt pay for them with other goods. The Captain ſtared at me, and aſked jeeringly, if I were the King's keeper? I anſwered, "That I am not: but I have undertaken to ſee that theſe elephant's teeth ſhall not be given away for nothing, but ſold for a fair price." Provoked at this, he ſtrove to perſuade the King that I wiſhed to diſcourage the traffick, becauſe the goods offered were not to my taſte. The King ſeeing that I was angry at this imputation, aſked—why I would not deliver all the teeth? I took courage, and replied—"The ten elephant's teeth which I have delivered to the Captain, were much more valuable than the goods with which he was to pay for them; and I cannot agree that my kind and worthy maſter ſhould be ſo egregiouſly impoſed upon as to give more for thoſe goods." This anſwer ſoothed the King, ſo that he ſaid, "Thou knoweſt better than I how to deal with him, I leave it to thee." He then

aroſe and left us. The Captain then thought proper to alter his tone; and for the thirty elephant's teeth I obtained, beſide the goods which he had before offered, two hatchets, ſix pairs of ſciſſars, a looking-glaſs, and twenty guilders. The money I kept to myſelf; the goods I delivered to the King, who was ſo overjoyed, and ſo much pleaſed with me, that he upon this occaſion relieved me from my accuſtomed labour, promoted me to be one of his body-guards, and even gave me, with other new clothes, a mantle of conſiderable value, which he himſelf had juſt laid aſide. From this time I was obliged to be in conſtant attendance upon him, a thing not at all agreeable to me, as it left me leſs at liberty than I had hitherto been. I once went a hunting with him; and on that occaſion I killed a ſtag with a javelin, with which he was ſo much pleaſed, that he gave me liberty from that time to go a hunting whenever I choſe. The Evanga, however, though pretending to be my friend, was at heart my enemy, and ſtrove to excite the King's ſuſpicions againſt me. He ſoon found opportunity to gratify the malignancy of his diſpoſition in this reſpect. He commanded me, in the King's name, to go, and pluck ſome plums, and to carry them into the apartments in which the King's wives lived. I aſked to whom I was there to give the plums. He informed me, that they

they were to be given to an old woman whom I ſhould there find expecting them. I plucked the fruit, and took it into the ſeraglio, but the old woman I could not find. I called, but no perſon made anſwer; I called ſtill louder, and then came the Evanga, whoſe apartments were near. He forbade me to call aloud leſt the women ſhould be diſturbed and alarmed. I then recollected the King's command, and was all at once ſilent. He ordered me to retire and leave the fruit with him, without ſaying any thing of it, unleſs it ſhould be enquired for by the King. I wiſhed to be gone, upon which he told me that I might go to my maſter's wives if I wiſhed to loſe my life in the morning. I well knew that going into the women's apartments was forbidden under the ſevereſt penalties. But the authority of the King's command made me eaſy on this ſcore, and I was without fear of conſequences. The Evanga again ſpoke to me, and propoſed that I ſhould accompany him to his abode. I followed him, and he entertained me with Embetth, or palm-wine, with which I was ſo much intoxicated, that I forgot the fruit. I ſtaggered to my own dwelling, and there concealed as well as I could my diſgrace. This anſwered the purpoſe of the Evanga, who, while I was aſleep, took the fruit to the King, telling him how much I had alarmed the women,

and

and that I had threatened the lives of the guard, and had endeavoured to force my way, in ſpite of oppoſition, into the apartments of his Majeſty's wives. The guards not having been on their duty at the time when I went towards the apartments of the women, were in great difficulty how to act; but, as they had gone out of the way without leave, found it neceſſary to ſide with the Evanga. The King gave orders that I ſhould be arreſted and examined. Two ſoldiers came to awake me, and carry me to examination. Being in a ſtate of intoxication, I ſaid things which in another ſituation I ſhould have been incapable of uttering.

I was accordingly put in fetters, and confined in a wretched hut without the caſtle, the door of which was bolted and made faſt with leathern thongs. There I lay till next day at noon, ſorely afflicted with thirſt and hunger. At laſt came four ſoldiers, who bade me follow them. I did as I was bidden, and was conducted by them into the King's preſence, who appeared to be angry with me. From the ſoldiers I could learn but little either of what had happened to me, or what I had ſaid when examined on the preceding day. I came therefore unprepared to anſwer the queſtions which were now to be put to me, and to defend myſelf againſt the accu-

accuſations of the Evanga. What I now ſaid ſeemed not to give ſatisfaction. The King, therefore, ordered me to be carried to my hut, and there to be ſupplied with ſome milk and flour for my ſubſiſtence. After I had lain in the hut for ſome hours longer, I called to the guard, and requeſted them to looſe my fetters. They gave me ſome hearty curſes, and retired, commanding me to be quiet. Next morning I was carried back, and was again ſharply examined. I could do nothing more than own that I was drunk, and aſk forgiveneſs for the offence. This was not enough. But at the end of my examination two ſoldiers were ordered to give me with thongs of leather twenty laſhes, of which I ſeverely felt the ſmart. I was conveyed back, and left without other conſolation for what I had ſuffered, than half a pint of water and a handful of grains of millet to ſupport nature. My ſituation had for ſome days before been altered greatly for the worſe; and I was now treated like a ſlave, forced to cut and bring in wood, and degraded to other menial ſervices equally painful and ignominious. The food allowed me was alſo bad and ſcanty, ſo that I had not half enough for my adequate ſubſiſtence. Every one ſcoffed and derided me; and my hardſhips were ſo great, that I deſired to die. Though the Evanga pretended that he

he pitied me, yet, that he felt no kind of pity in his heart will appear hereafter. But the ſtorm muſt at length be over, and give place to calm and ſunſhine. I had remained in this wretched condition for about ſix weeks, and without any proſpect of relief, or of aught but the utmoſt wretchedneſs; when, on a certain occaſion, the overſeer of the King's ſlaves received orders to go with a part of the ſlaves under his care to the mountain of Comoh* in ſearch of firing. Next day, the 6th of October, to the number of ſixty ſlaves, with twenty ſoldiers, departed for the execution of this deſign. Among thoſe ſlaves I was one. We were to go by the coaſt of Sohmoea, at the diſtance of one and a half day's journey from the town, and there ſearch for ſhell-fiſh. This taſk was a very hazardous one; as, in collecting the ſhell-fiſh, we were often fathoms deep in the mud, and were in danger of being ſwallowed up by it. Our feet too were apt to be bitten and torn by the tortoiſes and other creatures in ſearch of their food in the mud. To this danger I freely expoſed myſelf, as it was what at any rate I could not avoid. I, for my own ſhare, procured thirty of thoſe ſhell-

* It divides the country at its eaſtern confines from that of Jago or Jomhage. It is a tract ſix days' journey in length from eaſt to weſt, and produces abundance of palm-trees and fruit-trees.

fiſhes.

fiſhes *. Theſe I was to bring into the town; though I felt very ſenſibly that I could not travel far with them. The party to which I belonged were gone half an hour's walk before me. I could not follow with the activity neceſſary to overtake them. The ſoldiers, for this reaſon, beat me with their leathern thongs ſo long and ſo ſeverely, that I at laſt ſank to the ground, and the blood guſhed from my mouth. Even in this ſituation I found no pity, but was urged to riſe and proceed with my burden. To proceed was, however, to me impoſſible. This ſome of my unfortunate companions ſaw; upon which they relieved me by dividing my burthen amongſt them. I exerted myſelf then to the utmoſt, and at laſt with great difficulty reached the town. The overſeer informed the King of the great quantity of ſhell-fiſh which we had brought; adding farther that three of the men were in danger of loſing their feet, and that the new ſlave, meaning me, had fallen down under his

* Theſe ſhell-fiſhes are round, and when of the full ſize, as large as a common table plate. They have a greeniſh hue, and contain pearls which are not much regarded. The ſhells are uſed as elegant diſhes for the table; they receive a poliſh with ſtones that greatly improves their appearance: the fleſhy ſubſtance within, is white but very hard, and when it is to be dreſſed, is beaten and minced with an inſtrument of wood. At the Cape this ſpecies of ſhell-fiſh was named *Klepp Keſchen*.

burthen,

burthen, and could not bring it home. Of the cudgelling which I had been obliged to bear, he ſaid not a word.

As ſoon as the King heard this account, he ordered that I ſhould be brought to him, but it required time to waſh the blood away, with which I was covered from head to foot, and they repreſented to him that I was again ill, and not in a ſituation to appear before him. At day-break the Evanga came to me to enquire after my health. I gave him four guilders, and requeſted him to procure from the King my liberty. He went away, and in a ſhort time after ſent one of the King's ſervants to fetch me, and as ſoon as I made my appearance in the King's preſence, the following dialogue took place:

King. What do you want?

Anſwer. I want nothing but my liberty, and for this I humbly petition you.

K. As you are not ill, why did you not come yeſterday evening, when I ſent for you?

A. I knew nothing of the order.

K. I was told that you had a ſpitting of blood, and on that account could not come to me?

A. That is true. Your inhuman ſubjects have treated me worſe than a beaſt, as you ſhall ſee this inſtant. Here I threw my cloak off, and ſhewed

him the wounds and bruiſes over my whole body.

K. You probably deſerved ſuch a puniſhment?

A. Hear me, I beſeech you, and then judge whether I deſerved it. They laid upon my back thirty bags of ſhells, when the others carried only from twelve to fifteen bags.

K. That was your puniſhment, for not being more obedient in my ſervice, when you were a free ſervant.

A. My reſolution was never to tranſgreſs your orders; your Evanga made me tranſgreſs them.

K. The Evanga has informed me of your diſobedience, and deſcribed to me your licentiouſneſs.

A. I have not been licentious. I wiſhed to follow your commands punctually, but the Evanga prevented me.

I now related to him every circumſtance, entreated him to reſtore me to my liberty, repreſenting to him that he had no right to make me a ſlave, ſince I was a foreigner, who wiſhed only to travel through his country, and made no claims on the rights of hoſpitality, but was willing to pay for all my wants. I begged alſo to pay him for every thing that he had done for me when I was his ſervant. The officers who ſtood by looked on me with aſtoniſhment, and ſeemed to expreſs their

diſ-

diſpleaſure at the freedom of my language, but the Evanga felt himſelf particularly offended. He here repreſented to the King that I was a liar, that I had ſpoken very little that was true, and that it would be better to exchange me for a ſlave in ſome other neighbourhood. His advice was taken; but it was determined that I ſhould firſt be ſent in queſt of elephants' teeth. On the following day the journey took place; but before we ſet off I received a dozen laſhes, ordered, as I afterwards learned, by the Evanga, and a charge was given to our commander to keep a ſtrict eye over me.

On the 12th of October we departed from Malemba, and on the third day after reached the place where we were to encamp, by a narrow river, probably an arm of the river Bambo, between two chains of hills bending to the north-eaſt. On the firſt three days we did not get a ſingle tooth, and on the fourth encamped farther to the eaſt in the woods. On the fifth day we found three teeth, but not without ſome riſque, as the elephants were ſtill in that neighbourhood. On the 19th we retired under the mountains, and encamped over againſt the village of Wakat*. About mid-day

* This village contains about twenty huts, and is the laſt on the eaſtern border of this country.

our leader ſeparated us into three parties, to beat about the thickets; and with a ſlave and three ſoldiers I went on the right wing towards the borders. About evening we found a tooth, weighing nearly ſixty pounds, with which we returned back, and arrived at our camp about midnight. The next day was a day of reſt. On the 22d we went out again as before in ſmall parties, and I proceeded with my old comrades to our former poſts. After a march of ſome leagues we hurried towards the north-eaſt, but found nothing, though we kept up the ſearch till evening. Determined to return that night to the camp, we firſt ſat down among the buſhes to eat a few handsful of millet. The ſoldiers, as they were tired, and the camp was nearly three leagues off, reſolved now to paſs the night in this place, and we gathered ſome ſticks to make a fire; but one of our comrades, who had been exploring our ſituation, prevented us on his return, by ſaying, that he had ſeen a light not far from us, and that it would be better for us not to light a fire, leſt we ſhould be diſcovered. It was probable that the Jagans *, on whoſe borders we

* Whether theſe are the Jaggas placed in ſome geographical works in the kingdom at Monoemugi, I cannot aſcertain; but this I maintain, that there are no Jaggas ſubject to the King of Monoemugi.

were

were lying, had made this fire, and were come hither in ſearch of elephants' teeth. I gathered a heap of ruſhy graſs, flung myſelf upon it, and pretended to fall aſleep. For about half an hour my comrades chatted together, reſpecting the fire which had been ſeen, and then compoſed themſelves for ſleep. I reſted quiet about two hours, then got up, went about thirty ſteps off under pretence of neceſſary occaſions, and as no one was looking after me, and I had reaſon to believe that my comrades were aſleep, I doubled my pace towards the ſpot where the fire was burning. I did not reach the heights till day-break, and found nobody by the fire, though the aſhes were ſtill glowing. Around were the traces of footſteps, which I followed, and after an hour's walk through a thicket, I ſaw at laſt three men armed with javelins and hunting ſpears. I ſtopped and called out to them, Mara, mah, jakoho (my friends, where am I?). They ran to me inſtantly, and aſked me whence I came, and whither I was going? I gave a ſhort account of my journey from the beginning, but deſcribed to them circumſtantially the miſery and want under which I had lately laboured. I was queſtioned where the men were who were on the ſearch for elephants' teeth, what was their ſtrength, and with what arms they were provided. I gave them accurate intelligence, and they conducted

me after a good hour's march farther into the wood to their village, which is ſituated in it, and conſiſts of eighty huts. Here I was deſired to repeat again to the Majka (or head man) what I had already related, who conſidered the dignity of his nation as inſulted, by another nation pretending to hunt and look for teeth on his borders. He inſtantly ordered every one to ſeize his arms, and to attack the enemy; but they came too late, for as ſoon as I was miſſed my comrades probably conjectured that I ſhould betray their encampment.

CHAP. IX.

Hiſtory and Deſcription of the Jagans, their Manners, Cuſtoms, national Character—Deſcription of the War-buffaloes, and Water-bottles made of Elephants' Entrails—Journey over the Akaſi Mountains, through the City of Groh, by the frontier Village Wahhala, in the Territory of Mugari (Minto)—Deſcription of it and its Inhabitants—Journey through the thick Wood of a mountainous Country, to the Village Sowohm—Hiſtory and Deſcription of the Kingdom of Maſſi and Mamham the Metropolis--The little Hamlets, Muhotahu, whoſe Inhabitants ſubſiſt by Robbery—Journey through the Villages, Doemoh, Bathym, and Haka, to the Mathians—Deſcription of this Nation—Kingdom of Jukkodego, or Monoemugi, its Situation, Limits, Hiſtory, and Deſcription—Two different Origins of its Inhabitants—Form of Government, Religion, Manners, and Cuſtoms—Journey over Awakana, the Lake and City of Zambre—Deſcription of this City and its Royal Palace—Character of the King—Dreſs of the Officers—The Author repairs a Watch for the King, is taken into Favour, and Travels with him to the Lake of Zambre—Improvement of Maps—Departure

ture from Zambre—The Author goes over the Akmaho Mountains, through Serra, Mehar and Jelloh, Etaham, Muſs, Himogu, Moſaku and Gohamy, over the Border Mountains, through Paatam and Kohlogom, the laſt Village in this Kingdom.

THE Jagans, a ſmall and poor nation, reſide chiefly in the foreſts, and live on fruits and roots. The chace produces little, for the tigers are too numerous to permit other animals to thrive, and elephants and tigers only are found in abundance; for the teeth of the former javelins and hunting ſpears are exchanged. The track of land, poſſeſſed by this nation, belongs properly to Malemba; but having obtained their liberty they poſſeſs eight villages ſo ſituated, that the inhabibitants can aſſemble in a day in one place. Each village has its head-man, choſen from the braveſt of the villagers. I could gain no intelligence concerning the origin of this nation, but it ſeems not improbable that they ſprung from the Congoans. The number of men capable of bearing arms amounts, as they told me, to a thouſand perſons, and they pride themſelves much on the bravery of their nation. The King of Cacongo, who calls himſelf the protector and ſovereign of the Jagans, cannot depend on the aſſiſtance of this nation, unleſs he gives them proofs of his eſteem; for they will

will not receive from him unlimited commands. He has indeed, in his own kingdom, far more warriors, yet he can do but little injury to this ſmall nation from its ſituation on mountains, in woods, and difficult paſſes. They are accuſed of being much addicted to robbery, and even cannibaliſm; but I ſaw not the leaſt trace of either, and even here it was told me, that their neighbours, the Monomotapans, plundered whatever they could, and ate the fleſh of their priſoners. Hoſpitality is univerſal: the ſtranger is preſented with the beſt which the country affords; and the traveller who truſts himſelf to the protection of this nation may be aſſured that they will never do him an injury.

They acknowledge neither king nor prieſt, leading a life of ſimplicity, and according to nature. If water fails in any part they move northwards, particularly to an arm of the river Bambo, which flows all the year. The children grow up without any inſtruction, and their education is left entirely to themſelves. The employment of the men, the chace excepted, is very inſignificant; for the women gather the wood, keep up the fire, and collect the fruit. Neither mats nor ſhirts are made here; their beds are of ſtraw, and they go entirely naked. Moſt of them lie very often the

the whole day, through inactivity, on their couches; and I can confidently aſſert, that they are the lazieſt people of all Africa. I never ſaw a religious ceremony here, nor could I learn that any were obſerved.

The Chief begged me to ſtay with him as long as I ſhould remain here; he uſed to ſay, "Stay ſtranger; whilſt you are here it goes well with us, and you will never hunger." The laſt circumſtance was not exactly true; for in the very hot weather they ſcarcely eat any thing, but ſtretch themſelves out on their ſtraw and indulge in lazineſs; at ſuch times I was obliged to go in ſearch of fruit and roots for myſelf; and, that I might not equal them in idleneſs, I made an acquaintance with a young woman who carved figures on whitened bones. Theſe bones ſhe covered firſt with moiſtened ſand, which was expoſed to the heat of the ſun; after this they were ſcraped, and ſhe carved on them with ſtones all ſorts of figures. She worked with ſuch diſpatch and dexterity, that many a moderate artiſt would perhaps find it difficult to ſurpaſs her figures. The ſexual connection is never denied here to any one, for it is conſidered as a natural want which no one ſhould oppoſe. I remained with this good tempered people to the end of the year,

went

went ſometimes with them againſt their enemies, and my ſhare of the plunder was two war-buffaloes* and a half, which were killed for our feſtive dinner, in honour of the victory. My reſolution to proceed on my journey affected moſt of the inhabitants of the village with ſorrow; and when I requeſted their aſſiſtance to put me on the right road to the kingdom of Maſſi, the greater part offered me their ſervices to conduct me to their borders. They gave me alſo dried roots and a water-bottle † for my journey.

On

* I ſhould have deſcribed theſe buffaloes before. They are prepared for their deſtination very early; their horns are ſplit in many places, and afterwards bent in various directions, ſo as to give the animal a terrible appearance. They are ſo well taught, that on being ſpurred on by the man, who either ſits on their back or goes behind them, with a ſharp-pointed ſtick, they ruſh forwards with the utmoſt ſpeed. In this manner they are urged on againſt the enemy, where they do infinite miſchief, by toſſing about with their many ended horns every thing that comes in their way. In general a piece of elephant's ſkin doubled is hung on their head and breaſt, partly that they may not receive ſo much hurt from javelins, and partly that they may not be terrified by the number and attacks of the enemy.

† Theſe bottles are made from the entrails of elephants, rubbed in the aſhes, and dried in the ſun. They ſerve for water veſſels, particularly on journies; when filled they are tied round the body, and to make the water drink freſh, they are hung

On the 2d of December, 1786, I ſet off with two guides, and ſoon reached Tomoh, a village with about ſixty huts, where we breakfaſted, and then aſcended the Akaſi mountain. At mid-day we came to Groh, which might be called a town, as it contains three hundred huts, in general well conſtructed, and is ſituated on a fine fruitful plain. I ſtaid here that day, as I wiſhed to ſpend as much time as poſſible with my guides, who were here to take leave of me. The Majka gave us a good lodging, and collected every thing eatable in his hut for us. The next morning, as ſoon as my guides had ſet off for their homes, I proceeded on my journey, through a wilderneſs three leagues in length, the thickeſt that I had hitherto ſeen: many times I was obliged to creep for a hundred paces or more under buſhes cloſely grown together, and to crawl ſometimes with my whole length on the ground. In five hour's time I came to Mahhala, the border village, on a ſmall ſtream, which, flowing from eaſt to weſt, ruſhes down a long chain of mountains, empties itſelf in the lake above-mentioned, Sohmoja. The village contains between ſixty and ſeventy huts,

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hung up in the air between two ſticks or trees, that the water may be cooled. Such a bottle is of great uſe to a traveller, who can always thus procure himſelf a cool draught.

lies

lies in a grove on an eminence, and has moſt beautiful fruit-trees, particularly palm-trees, and in its neighbourhood ſome tamarind trees. Of the laſt the inhabitants do not know how to make any uſe.

My hoſt here, the chief of the village, was a ſurly, and as it ſeems a covetous fellow; he gave me ſome water and plums, and threw down before his hut a bundle of ſtraw for my night's lodging. Unluckily in the night a violent thunder-ſtorm came on, accompanied with a deluge of rain. My hoſt was ſo vexed that he ſcarcely knew what to do; but as I was wetted to the ſkin, he let me come into his hut. At day-break I ſet off, travelled eaſtward through the wood, and came at laſt to the above-mentioned chain of mountains on the borders of the territory of Mugari, which the people of the country call Minto.*

Minto is a ſmall country, thinly inhabited: the people are ill-mannered, giving themſelves little concern about the traveller whoſe language they

* Their nation is placed by all geographical writers too far to the north; for though they lead a roving life, the track of land over which they wander, is aſſuredly not three hundred German miles in length in the two kingdoms.

do not underſtand, or they will treat him ill from the ſilly prejudice, that he who ſpeaks differently from themſelves means to affront them. They are little and diſagreeable in their perſons, in no eſteem with and ill-treated by their neighbours, the above-mentioned nation, and by the Maſſians. Little as they are, they are the moſt ſkilful of all the neighbouring nations in the chace of elephants, by whoſe ſkins and teeth they procure their livelihood. The collective number of inhabitants does not amount to more than three thouſand, of whom the greater part live in the mountains in holes, ſo ſurrounded by buſhes, that a traveller my paſs a dozen times without ſeeing them. Strangers who can converſe with the inhabitants, and underſtand the language of the country, are kindly received and treated with hoſpitality. Though their only meat is the fleſh of elephants, they underſtand ſo many different methods of dreſſing it, with various kinds of herbs, that it is excellent food. They cut it, for example, into thin pieces, which they lay in brine, rubbing in afterwards ſalt and herbs: they are left in this manner for ſome days, and then hung up for ſome time in the air, after which they are placed on the fire and dreſſed ſlowly, and taſte better than our Weſtphalia hams. A part only of the mountain is theirs, the reſt belongs to the Maſſians. Their language is different from that of both the

the neighbouring nations, by whom theirs is not underſtood, yet they themſelves underſtand the language of both countries. They have a ſhock head, flat noſe, large eyes, pouting lips, and ſharp teeth, whoſe points they ſharpen ſtill more with ſtones. Their complexion inclines more to the yellow than to the black, and they burn all ſorts of figures into their foreheads and cheeks. They go entirely naked, and are both very lazy and very laſcivious. Their whole land may be travelled over in half a day.

On the 5th, 6th, and 7th, I had a very bad path through foreſts and over mountains, ſaw neither villages nor men, and ſuffered terribly from thirſt. Nature provided me with food, for here are carob trees in great plenty. There is alſo abundance of game, particularly chamois and wild boars; of which the latter gave me great anxiety, and I eſcaped from their attacks by taking ſpeedy flight and climbing the trees. I found a boar's fang eight inches long and three inches thick, which would be taken by every one for moſt beautiful ivory. On the 7th towards evening I reached Sowohm, a village very ill built, and conſiſting of thirty huts, lying in a row from north to eaſt between ſome ſmall eminences. Here the inhabitants were very curious; for they aſſembled on my arrival and ſtepped

ſtepped round me, ſome feeling my mouth, others handling my head, and I was obliged to ſubmit, like a ſtrange animal, to their examinations. I did not underſtand a ſingle word of their language, but mine was underſtood by ſome of them. Not one of theſe people probably had ſeen white men, which may eaſily be conceived, ſince the many mountains and almoſt impenetrable woods prohibited acceſs to them. I ſhould think it an undertaking, which would amply be repaid, to form a commercial company to explore this nation, in whoſe mountains in all probability great treaſures are hidden. They could make no reſiſtance, for they are much too weak; and beſides, by good treatment they might eaſily be managed. Skins and ivory would be the chief articles, which might be conveyed in ſix days in ſmall veſſels down the river Zambece, to the former Portugueze fort St. Martial, and thence other wares might be carried back in return.

The Mumkaham, the preſent King, was elected in the year 1783. Maſſi, the King from whom the nation takes its name, has been dead theſe fifty years, and ſince him fourteen Kings have held the reigns of government. The King is as poor as any of the inhabitants; his pre-eminence conſiſts in declaring war and peace, and he is the ſupreme in leading

leading his ſubjects in the field. They have neither prieſts nor under officers. In the whole country, which is about ſix days journey long and four wide, there is not a ſingle town, but ſeveral villages and two hamlets, of which the one called Mamham, containing about four hundred miſerable huts, is the royal reſidence; the other, called Muhokahu, is ſmaller. Every moon a market is held at Mamham, which is two days journey from the lake of Mamre, whither numbers come from all the country, partly for the ſake of trading, and partly to obtain from the King an audience, which is given only on thoſe days, and in the open market-place. Muhokahu is ſituated in the northern part of the country, on an arm of the river Zambece. The villages are very ill built, and the houſes thatched with ſtraw. In war this nation cannot bring ſo many men into the field as many other nations; they have no weapons of iron, but in their ſtead wooden war axes and javelins, which they arm at the point with bone. Here I again found ſheep, which are highly prized; and, that they may not fall a prey to the tygers, they are taken at night into the huts. Hoſtile excurſions are made even from this country, but only towards the north, againſt the Melekgos and the Wahyoys, who are their neighbours in that quarter.

With their neighbours on the eaſt-ſide, the Malhihas and Halogros, who are likewiſe robbers, they maintain a good underſtanding. Of their manners, cuſtoms, &c. I ſhall ſpeak in deſcribing thoſe of other nations, who in theſe particulars agree with them.

On my arrival at Sowohm, I was taken before the judge of the place, an old man with grey hairs. None but old men are appointed to the functions of judges. After thoſe had departed who came out of curioſity to gaze at me, or to touch me with their hands, I was entertained in the judge's houſe with a meſs of flour and water, and was then directed to reſt for the night on a bundle of ſtraw that was laid in a corner. Having had little ſleep for the laſt three days, I threw myſelf down on the ſtraw and ſlept ſoundly. Towards noon I awoke, with a burning and itching all over my body; and obſerving my ſkin, I ſaw with ſurprize that it was covered with red ſpots. Upon examining the place on which I had ſlept, I found that it ſwarmed with ſand-lice *. I ſhewed my old

* Theſe inſects are white, and rather larger in ſize than our common piſmires. They depoſit their eggs in the ſun; and theſe are within four and twenty hours hatched by the heat. When the human body is bitten by them, the ſores are anointed with the fat from the foot of the elephant.

hoſt

hoſt what I had ſuffered; he laughed, gave me a tortoiſe-ſhell containing fat, and bade me anoint myſelf. As I took it, the buffalo's paunch in which I kept my money and gold-duſt, and which I had faſtened under my arm, dropped to the ground. I took it up as faſt as poſſible, but not without being obſerved by the old man. Though very old and feeble, he was as active and nimble as any youth, and he ſprang to ſnatch it from me. I turned myſelf about, and ſtepping quickly to the door, hid it in ſome ſtraw. I then held in my hand ſome ſhells which I had about me, and coming in pretended that thoſe were what I had before dropped on the ground. He ſnatched at theſe; and I eaſily ſuffered him to take them, that he might not ſuſpect me to poſſeſs any thing of greater value. I remained all day within the hut, in order to avoid being troubled by the people, who crowded to ſee me. The old man ſaw that I had not quite recovered from my fatigue, and that I had ſtill a number of ſores on my body: he therefore would not allow me to be troubled by the curioſity of his neighbours. And though I gave him but twenty ſhells for my entertainment, he believed that thoſe were all I had, and treated me with all poſſible kindneſs, giving me a cup of milk with two handfuls of flour, by which I was greatly refreſhed. Pleaſed with this apparent honeſty and kindneſs, I

took out a guilder and gave it to him. Overjoyed at this, he went out to his neighbours. I was much alarmed in his abſence, leſt he ſhould have gone to conſult with them about plundering me. He returned; and I then hinted to him my ſuſpicions with reſpect to his behaviour: but he ſmiled, and bade me lay aſide all fear. It however happened as I had ſuſpected. On the following night, while I was on my couch aſleep, I ſuddenly felt my mantle pulled from about me. I would have cried out; but one of the robbers preſſed my breaſt with his knee, and I was obliged to be quiet. I ſhould probably have been ſtrangled, if it had not been for the old man, whom my groans awakened, and who by his clamours drove away the thieves. I lay half dead; and the old man ſtood trembling by my ſide. A number of other perſons hearing his cries, came running into the hut, and aſked what had happened? The old man told them what he thought proper, and ſhewed them where the thieves had made their way into his hut. It was perceived that they had entered by a breach which they had made in the back part. Four men were ſet as a guard round the cottage till the next morning. When morning came, ſtrict ſearch was made to find the thieves; I know not with what ſucceſs. If diſcovered, they probably bribed the old man who was judge to let them off with impunity.

nity. I was glad to have thus ſaved my money and my life; and though ſick and feeble, ſet out at mid-day, and proceeded on my journey. My good old hoſt accompanied me, for an hour's walk, on the way, and then with many kind wiſhes bade me farewell. I quickened my pace, and in order to aſcertain whether I had any reaſons for further ſuſpicion, I aſcended a hill, but could ſee no perſon in purſuit of me. In my anxiety and alarm, I had brought neither victuals nor water; and here was neither fruit nor ſpring. I was tormented with thirſt, and had no means to allay it. At laſt, I put ſome pebbles into my mouth, and purſued my way. Towards evening I came to a pleaſant plain, but which was deſtitute of fruit and water. I fell to the ground, overcome by faintneſs, and looked for immediate death as an inevitable event. This idea was too horrible to my imagination, to allow me to ſleep: I ſprung up and tried to proceed. Ere I had gone an hundred paces farther, I found ſome reeds in full growth. One of theſe I haſtily plucked, and chewed the lower part of it, which though bitter to the taſte, refreſhed me exceedingly. Sleep now came upon me. I fell on the ground, and ſlept undiſturbed till next morning. I then renewed my journey over a deſert of no great extent, and by noon the following day reached the village of Kamoho. The heat was exceſſive;

and I found nobody out of doors. I however entered the firſt hut I came to, and aſked for ſomething to drink. No one anſwered me, nor made me an offer of any thing; but all ſeemed to be greatly frightened at my appearance. I made trial at ſeveral huts with the like ill ſucceſs. Once more drawing aſide the mats at the doors, I called bitterly in all the different languages I could think of, *Give me water! give me water!* A young man at laſt came out, and accoſting me with great civility, by ſigns, aſked me to come nearer. I let him know that I wanted ſomething to drink. He comprehended my meaning, uttered a few words which were to me unintelligible, and within a very few minutes preſented me with ſome flour and water. The neighbours hearing the noiſe, looked out of their huts to ſee what was the matter, and obſerving me, gathered about me. Theſe by-ſtanders ſhewed great compaſſion for me: one brought milk, another meal, others fruits and roots, for my refreſhment. Some took me into their huts, in which there were rank naufeous ſmells too ſtrong for my ſenſes; ſo that I returned to reſt myſelf out of doors. I then continued my journey to the north-eaſt, towards the place of the King's reſidence. But before ſetting out, I procured a leathern bottle, and took it with me full of freſh water. Had I not been ſo

feeble,

feeble, I might have reached Ahmigo in ſix hours; but was obliged to paſs the night in a foreſt, in conſtant alarm on account of the danger from the wolves, tygers, lions, and buffaloes with which it was inhabited.

On the 11th I proceeded among low buſhes, and over ſteep hills, and after I had walked for ſome hours, came to a beautiful plain, in which, to my great joy, I perceived a ſpring of water bubbling up among the ſands of the ſoil. Here, therefore, I reſted about an hour and refreſhed myſelf. After my thirſt was allayed, I began to feel the gnawings of hunger to ſuch a degree, that I even fainted and fell as I attempted to riſe, and proceed on my journey. When I was ſomewhat recovered, I looked about for traces of human footſteps, but could perceive none. I went on therefore in a very melancholy mood toward the north, when I ſaw before me a ſmall hill. Having reached it, I ſought about for fruit, but could find none: and the roots of the plants growing on it were not fit to be eaten. I found at laſt a great land-tortoiſe; and this, though I had no means of kindling a fire, I took on my back and carried with me. After I had gone on for another hour, I reſolved, in the extremity of my hunger, to kill it and devour it raw. Juſt then I perceived behind

me a troop of elephants. This made me to forget at once both my thirſt and hunger, and I took to flight in all haſte. Towards evening I diſcovered a path traced by human footſteps, in which, though it was now dark, I walked on with all my ſtrength. I came at laſt to a few cottages, where ſeeing none of the inhabitants, I ſate me down on the ſand before that which I firſt came to, waiting till ſome perſon ſhould appear. At length came an old woman, who, after gazing on me a few moments, uttered ſome words in a low voice, which brought about me to the number of twenty young men and old. I aſked them for food; but they underſtood me not. I then uſed ſigns to let them know what I wanted. They underſtood my meaning, and brought me ſome fleſh and water. The fleſh had, however, ſo noiſome a ſmell, that but for my extreme hunger I could not have taſted it. I then roaſted my tortoiſe on the fire where theſe people were preparing their evening meal, ate a part of it, and laid me down to reſt on a wolf's hide which they ſpread for me. In the morning I ate the remains of my tortoiſe; and having procured from thoſe good people another bottle of water, again proceeded on my journey. By noon I reached Muhotahu. It is a market-town, ſituate on a ſmall hill, and conſiſts of an hundred and ſixty houſes of very poor appearance. It ſtands, however, on

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an arm of the river Zambece, in a fertile territory. The cottages ſtand in three rows; and in the middle is a ſort of temple. Here were three old men who held the diſtinction of being Galygos of the place. Theſe men, however, did not entertain ſtrangers, who were left to look out for a place of hoſpitable reception for themſelves. A young man took me to his hut, and there treated me with great kindneſs. I exceedingly regretted my inability to make anſwer to the queſtions of theſe good people, in a language that they might underſtand.

On the 13th I continued my journey towards the country of the Melekgohs and Mahyhoys, who are repreſented as being very barbarous and cruel nations. At noon I reached the village of Domoh, where, in a commodious hut, I reſted for ſeveral hours. Then, through a fertile country, by a way that was ſhaded by trees, but without ſeeing any wild animals, I travelled on to Bathym. There I paſſed the night; but, not putting confidence in the people, could not ſleep.

On the 14th and 15th I travelled on, by a rugged road, over rocky hills, through Hata, a mean village. On the 15th, towards evening, I entered a plain forming the boundary of the diſtrict. I met here

here with two of the people of Mathiana gathering wood; but at the ſight of me they fled away. I hattened after them, and within half an hour reached the village in which they lived. It conſiſts of about ſixty cottages, built in a circular arrangement, and incloſed by a ſmall wall, within which the inhabitants have introduced water from a mountain-ſpring, which is ſomewhat brackiſh. To hinder this water from being heated by the rays of the ſun, they ſhade it with a thatching of reeds, forming a roof over the wall.

The inhabitants of the territory of Mathiana are in all about eight thouſand ſouls. Their country is in length equal to a journey of two days and a half, and is accounted as part of the kingdom of Maſſi. They ſupport themſelves by rapine, and are often engaged in enterprizes of pillage on the coaſt. They are low in ſtature, but ſtout, with large eyes, thick ſnubbed noſes, and thick lips. Their bodies are of a dark copper-colour. They keep their hair long, and go naked. The whole nation have but one Chief, who is called Killhotonca, is the judge in all differences, and alſo executes the functions of their prieſt. Theſe people are active and induſtrious. A fourth part of them go out upon their military enterprizes; another fourth part go a hunting; and

and the reſt are uſefully employed at home in their villages. I ſaw here ſome fine cattle, which I learned had been taken as booty from other nations. Travellers, however, are not plundered or otherwiſe injured, but are treated with kindneſs and hoſpitality by theſe people. Their language has a great reſemblance to that which is ſpoken on the coaſt of Congo. When I entered the village, ſeveral of the inhabitants came up with clubs in their hands, and called to me in a loud voice. I allowed them to come cloſe to me; and then, in the dialect of Congo, informed them that I was a ſtranger and their friend, and wanted nothing but refreſhment and a night's lodging. An old man drawing near, viewed me with a keen eye, and ſaid—"If you be not a Chriſtian, come with us." I followed without reply, and was conducted to his hut, where he ſeated me beſide himſelf on a bundle of reeds, and aſked the particulars of my travels. To what I ſaid he liſtened with attention, then bade them give me ſome meal and water. Thoſe who ſtood around were ſurprized to ſee with what eagerneſs I devoured what was given me, and ſaid to one another—*He muſt have been long without food!* but offered me nothing more. The old man aſked if I had no preſent to give him; but I put him off till next morning, ſaying, that I wiſhed to go to ſleep. He then diſmiſſed

diſmiſſed the reſt to their own dwellings, and aſſigned me a place in his hut, where I could ſleep quietly. In the morning I privately took a guilder out of my purſe, and gave it to the old man by whom I had been thus entertained. He thanked me for it, taking both my hands and ſhaking them. At my departure he gave me a handful of meal, and ſet me on my way. I travelled eaſtward, croſſed over a hill to a village conſiſting of forty huts, where I procured a few handfuls of meal, and then continued my journey. On my right and left, however, I ſaw other villages, which, as it was not evening, and as I had ſufficient ſupplies of meal and water, I did not chooſe to viſit. This I found reaſon to repent of when it began to grow dark, and I ſaw no more habitations to which I might retire for the night. I had then no reſource but to paſs the night in the open air, expoſed to the attack of whatever beaſts of prey might be around. Though the moon did not ſhine bright, yet I renewed my journey before the morning, and by ſun-riſe came to a hamlet of ſixteen cottages. At the diſtance of twenty paces from theſe dwellings, as I ſaw nobody near them, I ſat myſelf down, to wait till the inhabitants ſhould come out. I fell aſleep. When I awoke, I found myſelf in a cottage, and bound. I was ſtruck with terror, and felt for my purſe,

purſe, which was ſafe under my arm. I then looked around the cottage within which I was confined, but ſaw in it no men, nor any thing in any degree remarkable. I then lay ſtill and ſlept till evening. Awaking, I ſaw in a ſmall receſs near me, a female. I ſtood up and aſked her for ſome water, which ſhe readily gave me. I next aſked her for food, and was anſwered, that I ſhould have it when her father returned from hunting. I then aſked, how I had come into the hut, and the girl told me, that her father and brother had brought me in, that I might not be ſeized by the tygers,* which came often to the very doors of their cottages. The father and brother coming in ſoon after, welcomed me kindly, and gave me fleſh, milk, and meal. Although it was now evening, I ſate me down before the hut to gratify the curioſity of the people of the village; and after I had anſwered their enquiries, I was rewarded with fleſh, milk, and meal, which I carefully took into the hut, to be there kept for me.

* The tygers, unleſs provoked, ſeldom attack an European; the Africans, however, have great reaſon to keep upon their guard. Of this I ſaw ſome inſtances. The moſt likely reaſon for the diſtinction is, that the Africans rub their bodies with fat, the ſmell of which attracts the tygers.

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On the 21ſt I went on, with proviſions for two days. By noon I came to an arm of the river Zambece, on which ſtood a few huts. I was not tempted to halt long at this place, but paſſed on into the kingdom of Juhkodego, named in the maps Monoemugi; and after an hour's walk arrived at the village of Awakana. The kingdom of Juhkodego, or Monoemugi, is from ſouth to north about ſeventeen day's journey in extent; from weſt to eaſt, about thirteen day's journey. It is in figure a long ſquare, on its eaſt ſide borders on Abyſſinia: on the ſouth ſide, on the kingdom of Monomotapa; on the weſt, on the kingdom of Maſſi; and on the north, on the territory of King Majaphar (Mangas). The river Zambece, which divides near the town of Juhkora, into five arms, likewiſe interſects this territory, and at the diſtance of half a day's journey from the town of Zambre is expanded into a great lake, which is of the ſame name as the town. This territory is interſected by a double range of mountains, extending from north to ſouth, on which are great foreſts and wild beaſts innumerable. Theſe mountains afford much ſaltpetre, which is not however put to any important uſe by the people of the country. On account of the horrid heat, and the ſandy nature of the ſoil, little graſs grows here; and the fruit trees which thrive

thrive well in moſt other parts of Africa prove here ſtunted and barren. Water-melons, gourds, Turkiſh-corn, millet, and peaſe, the fruit of a certain tree, are the chief produce of this diſtrict. Here are fiſh, tortoiſes, &c. in great abundance, particularly in the lake already mentioned. Buffaloes and ſheep are not bred in this country, but are procured in exchange from the people of Monomotapa, for hides, ivory, and ſaltpetre. The inhabitants are of two different races: 1ſt. The Miſahomi, the old inhabitants, diſtinguiſhed by wearing aprons of palm-leaves, by plaiting their hair, by living in willing ſubmiſſion to their prieſts, and by marrying only within their own community. 2d. The Jahkodegi, or Monuemugianeſe, who go quite naked, rarely covering even their nudities with a palm-leaf, wear the hair long and flowing loofely, have flat noſes, thick lips and ſmall eyes. Both theſe people and their neighbours, the Maſſianeſe, are accuſtomed to ſcratch on their cheeks a diverſity of figures with the bones of fowls and fiſhes. Both nations are of middle ſtature, uſe the ſame language, and excel as ſoldiers and hunters, but are much given to ſloth, and often lounge in their huts for days and nights together, without ſtirring to do any thing. The repairing of the huts, and the culture of the ground, is left to the women. At

marriages

marriages, the prieſts practiſe a number of odd ceremonies, which they conclude with bleſſing the young couple. It is accounted heinouſly criminal for a man to part from his wife; nor is this ever allowed but in the caſe of barrenneſs. A barren wife may be abandoned to common proſtitution, or ſold or bartered away as a ſlave. Marriages are celebrated in the following manner. When a young man has choſen a maid for his bride, he goes to her parents and demands her, who do not refuſe him without the weightieſt reaſons. If he obtain his bride, ſhe does not leave the dwelling of her parents, but muſt work mats of reeds, till the old people fix upon a place for his hut, find wood and palm-leaves, and erect the new habitation. The bridegroom, meanwhile, is not idle, but goes a hunting with his father. Againſt the day of marriage, which is uſually the ſixth after that on which the conſent of the bride's parents was obtained, he muſt produce the ſkin of ſome beaſt of prey killed by himſelf, and the carcaſes of two deer for the marriage-feaſt. The hide of the beaſt of prey is hung upon the new-built hut: and the young man is henceforth acknowledged to have attained to manhood, and to have become fit to be a huſband, If in the firſt chace he fail to procure the hide of a beaſt of prey, then a new and more diſtant day is fixed for the wedding,

wedding, and the young man goes a ſecond time out a hunting. When the wedding-day arrives, the parents and friends of the young couple aſſemble at the new-built hut, make a fire in it, and roaſt the two deer whole. While this is doing, the young couple muſt not be preſent, but muſt go to the prieſt and abide with him till the fleſh be roaſted, when the gueſts go to bring both them and the prieſt with ſongs of joy to the new hut, and before the fire. The prieſt takes in his hand two ſtalks of Turkiſh corn, goes before the young pair, and cries as loud as he can, all the gueſts joining him. In this manner they paſs three times round the fire and the hut, then they ſtand in a circle round the fire, and the prieſt lays the two ſtalks of Turkiſh corn on the fire till they be roaſted, then gives to the bride and bridegroom, to each one of the ſtalks, with moſt of the grains upon it; the reſt of the grains he diſtributes to the people ſtanding around. The corn is uſed to repreſent the fruitfulneſs of the marriage-bed of the young couple, who are to have as many children as there remain grains on the ſtalks which they receive from the prieſt. The diſtribution of the reſt to the perſons around, is intended to ſignify, that to diſtant poſterity they and their progeny are to be as cloſely united as the perſons ſtanding in the ring. The company now ſit down,

and the roaſted deer are ſet before the prieſt, who gives the hearts of the animals to the bride and bridegroom, and then leaves the reſt to help themſelves at their pleaſure. The company then dance the whole night; and with this feſtivity the wedding-entertainment ends. The men are permitted to have as many concubines as they pleaſe. But a woman if caught in adultery, is put to death. Few have more than one wife; by whom, in a ſpace of twelve or fourteen years, they have rarely more than three or four children. The women do not ſuffer much in child-bearing; and in a few hours after that event, are again fit for their uſual work. Till their ſixth year, both boys and girls remain under the care of their mother. At that age the boys begin to receive inſtructions from the prieſts, and to go out a hunting with their fathers. The girls remain with their mothers, ſeldom receiving inſtructions from the prieſts; as for them this is not accounted neceſſary. The religion of the country is Paganiſm, to which the ſun and moon are objects of worſhip. They celebrate feaſts at every change of the moon, after every victory obtained over their enemies, at the election of a new King, and upon the ſlaughter of any beaſt of prey that has been exceedingly formidable and deſtructive. The King is ſupreme ruler, having unqueſtioned power of life and death over all his ſubjects. If any one be condemned to death, for what others think

think a ſlight venial crime, the prieſts ſay, *It is the will of God!* and this quiets all murmurs. The King maintains great ſtate; and when he goes abroad, is attended by a train of four, five, or ſix elephants. When he travels, he rides on a ſpotted buffalo, which is led by two of his moſt truſty ſervants. In the town he rides uſually on a zebra. On theſe occaſions he is attended on each ſide by twenty officers, walking on foot. Although the prieſts have great influence over the people, yet they dare not intermeddle in the government. The army, as every man is a ſoldier, conſiſts of between forty and fifty thouſand infantry, and has the reputation of bravery. In war the buffalo is uſed, and they live in a conſtant ſtate of warfare with the neighbouring nations. Chriſtians are not tolerated in this country, as they are accuſed, and perhaps not without reaſon, of having attempted privately to ſeize the ſovereignty. The Portugueze were on this account driven out in the year 1763, and their return for ever prohibited. The officers are at the ſame time judges in towns and villages; but affairs of any importance are referred to the King. Every ſtranger, who does not confeſs that he is a Chriſtian, may travel in ſecurity through the country, will be very well treated, and in general entertained without expence. Travellers, who are known to be Chriſtians, are conveyed from one village to another, and muſt pay for every thing they uſe.

As I came to Awakana, I was ſurrounded by the inhabitants, who were curious to ſee me, and treated me in a very friendly manner. I was queſtioned by one well acquainted with the Congo language, whether I was a Chriſtian? As ſoon as I had denied it, they brought me meal and water in plenty, and prepared for me a good night's lodging.

From the 22d to the 24th my road was very good, and in all the villages which I paſſed thro', or in which I ſpent the night, I was well entertained. On the 25th I came to the lake of Zambre, and paſſed the night in Keha, a village three leagues weſt of the city of Zambre. Here I was taken into the hut of the judge, who was an officer, and hoſpitably received. He behaved very politely, ſent on my account to the city for an interpreter, who underſtood the Congo tongue, and when he knew the purport of my journey, requeſted me to make uſe of his ſervices. I was placed on a ſtraw mat cloſe to him to ſleep on, and on the next morning he accompanied me to Zambre (or Zembre).

Zambre contains about four hundred huts, and from fifty to ſixty houſes. The firſt are of wood and ruſhes, the laſt of mud and flint. The King's palace, which is built like the houſes, of mud and flint,

ſlint, is ſituated on the ſouth-eaſt ſide of the town, and is ſurrounded with a flint wall. The city forms a triangle on the right bank of the river Zambre, has two principal and three croſs ſtreets, and is guarded by a wall only from the weſt to the north. The houſes are one ſtory high, as is the palace alſo; the eight temples in the city are of ruſhes and wood, but one in the palace is conſtructed with mud and flint. Moſt of the inhabitants are exceedingly dirty, and work only from extreme neceſſity, except the potters and ſmiths, of whom the laſt are employed by the King, and make his arms.

The palace is long, and of a quadrangular form. The court-yard, where the weapons are kept, has a guard of fifty men, who are however employed in various ſervices. The King has only two apartments, which are on the eaſt-ſide of the court, has but one wife, who cannot approach to him by day, and his two high-prieſts are under the ſame prohibition. In the day-time he is employed with the officers* in civil and military affairs, hears the com-

* The officers are diſtinguiſhed from the other inhabitants by their ſhirts of zebra ſkins, and a turban of jackal ſkin, which is adorned with bones of ſhells. When they come to the royal reſidence, they are entertained at the King's expence; but beſides this, neither officers nor common men have the leaſt pay. The plunder they get in war they keep for themſelves, and wherever they go as enemies, they carry off every thing of value, even the ſtakes of the huts.

plaints, petitions, and repreſentations of his ſubjects, and converſes with travellers who viſit his kingdom. In the evening audience is given to the prieſts, who muſt however retire as ſoon as the Queen is announced. Entrance is free to every one, and ſtrangers muſt particularly come to the King on their arrival at the city, or who intend to travel through the land, and beg his protection. He is punctual, active, warlike, and is both reſpected and dreaded by his moſt powerful enemies.

When I came to the city, the guard queſtioned me whence I was? My guide replied, that I was a ſtranger, and he had undertaken to announce me to the King. The guard conſidered a few moments, and then let us paſs. I expreſſed my ſurprize to the interpreter, who alſo came into the city with me, that the guard ſhould take time to conſider, when I was under the protection of an officer; but I learned that the guard were held in very high reſpect, and that it was in their power to have detained me, and to have announced my arrival to the King. When we came to the palace another guard took me in cuſtody, and notwithſtanding the repreſentations of the officer, would not permit me to paſs. The officer went inſtantly to the King, announced my arrival, and brought back to the guard a piece of wood, on which ſome marks

marks were burnt, and I was ſet at liberty, and went into the palace. The King received me at the door of his tent with a ſtout club, which impreſſed me with terror; but his friendly good-tempered countenance ſoon calmed my fears, and his future conduct entirely compoſed me. His hair was frizzled, and adorned with ſhells. The lower parts of his body were covered with a palm leaf, the upper part was entirely naked. He ſpoke to me by an interpreter, though he himſelf underſtood moſt of the words in my language.

Q. Whence came you?

A. I cannot exactly ſay, for I do not know the name of the country on which I was ſhipwrecked.

Q. Are you a Chriſtian?

A. No; I am an Egyptian, and wiſh to go back into my own country.

Q. How long have you been on your journey?

A. Fourteen changes of the moon.

Q. Is that the dreſs of your country, which you now have on?

A. No; this cloathing I had from the South Caffres.

Q. Did you travel without moleſtation through ſo many countries?

A. Yes; no one did me any harm, as they ſaw that I was poor; and they gave me every where fleſh, peaſe, meal, milk and water, and took me

willingly into their huts, that I might ſleep at my eaſe.

Q. You ſhall be treated here in the ſame manner: but I underſtand your language, ſo that you cannot be far from your own country?

A. If I were to ſpeak the language of my own country you would not underſtand me; the language I am now ſpeaking I learned of the King of Angola, who took care of me when I was ill, and detained me with him till I was perfectly recovered.

King. You ſhall have my protection and ſupport as long as you pleaſe. Come, ſit down.

A mat was immediately brought for me and I ſat down, and ſoon after a pot of milk was preſented to me; and upon my anſwering to their queſtions that I was hungry, ſome meal was brought for me. About evening I was permitted to retire, and ſhewn into a hut near the palace, where I remained till the next morning, when I was again introduced into the royal preſence. The King carried me into his hall, and ſhewed me his treaſures, which he prized very highly, though they were of trifling value: ſuch as ſome engravings, which had probably been there from the time that the Portugueze were in the country; two looking-glaſſes, a calendar of the year 1743; ſome leaves of printed paper; four little cannon, ſuch as children

children play with, ſeveral inſignificant wooden toys, and a wooden clock, that ſtood ſtill and ſeemed to be falling to pieces. The King complained through the interpreter that the clock did not go now as it uſed to do, though he had taken all the pains poſſible to bring it into order.

As ſoon I was alone with the interpreter, I told him that I would try to put the clock in ſuch a ſtate that it ſhould go again, if the King gave me permiſſion. He run away joyfully, and acquainted the King with my intentions. The King gave his conſent, but ordered the interpreter to ſtay by me all the time, that I might not carry away any part of his clock. Hence I was conſtantly in the royal apartments to look after my work, which however went ſlowly on, as I had very little knowledge of clock-making. That I might not confound the different pieces, I marked each of them as I took it out with a number, and inſcribed theſe numbers, for want of paper, in my journal, with charcoal and vermillion. On the next morning I began my work very early, and by the time that the King came it was almoſt all put together. I hung it up, and ſaw to my great joy, as well as that of the King, that it went. The King was amazingly aſtoniſhed, and conceived that I muſt be a very capital artiſt, who could put to rights a machine which

which none of his ſubjects would undertake to repair.

From this time I aroſe ſtill higher in the royal eſtimation, was treated with the ſame fare as the King, and attended him every where. This afforded me an opportunity of viſiting lake Zambre, whither the King went, both for ſhooting and fiſhing. It is in length three good days journey, contains forty ſmall iſlands, ſtocked by an incredible number of birds, which are either taken or robbed of their eggs. The lake is of an uniform appearance, and is about a half day's journey in breadth in the middle, but only a quarter of a league at the northern extremity. The King keeps here a guard of two hundred men, who are to preſerve the birds and fiſh for his uſe: but I learned that their beſt diſhes were made of the fiſh and fowl which they took for themſelves. In ſome maps this lake is put in the wrong place, that is, with its greateſt part in the kingdom of Maſſi; and by moſt geographers its length is made too great. They alſo place between the kingdoms of Maſſi and Monoemugi a third lake, but notwithſtanding much enquiry I could gain no intelligence of it.

Wherever I attended the King, I endeavoured to be uſeful to him in little matters, which were however

ever highly eſteemed in his ſight; for example, I taught him ſome new methods of catching birds and fiſh, I made him a dial, I dreſſed his meat in a different way from that of the country, and made it taſte better, and many other things. I became very intimate with moſt of the officers, was eſteemed by them, and oftentimes taken into the councils: and they would even have been very well pleaſed, if I had gratified the King's wiſhes by accepting the place of an officer. To retain me with him and to bind me for ever, the King propoſed a wife to me, but I declined the propoſal. Three times I accompanied him with his army, aſſiſted by my counſel and actions in ſeveral expeditions, and returned back highly honoured and eſteemed. As I was now well acquainted with the language of the country, I could converſe with the King without an interpreter, and could impart to him many an obſervation, which in the preſence of a third perſon would have been improper. When the King went to his houſe of prayer, to perform his religious duties, I accompanied him, clafped my hands and prayed at the ſame time. This made him believe that I had embraced his religion, and he eſteemed me ſo much the more, ſo that he would rarely be without me: as the greateſt proof of his love for me, he gave me permiſſion to eat in his preſence with his wife, yet I was never permitted

mitted to be alone with her, nor could I enter her apartment, for that was not allowed to any other man.

After I had ſpent five months here, I was ſeized with a deſire to travel farther, and I looked out for a proper opportunity to make known my wiſhes to the King. This ſoon occurred, as I was to attend him to the chace. Here I told him that I was reſolved to go from him to my own home, to my kinſmen and friends, who were probably thinking that I was dead, and after comforting them and ſetting my family affairs in order, to return back to him, to end my days in his country, and by truſty ſervice to make ſome return for the kindneſs which he had hitherto ſhewn me, and which I could never repay. He made no reply, but ſeemed to be ſorrowful. In the evening, as I was ſupping with him, he led the converſation to my requeſt, and ſaid, "You really then wiſh to return to your friends?" I anſwered, "Yes; if I have your permiſſion, and you require no payment for the many acts of kindneſs you have ſhewn me." —"I promiſed you (he replied) hoſpitality, and you owe me nothing: but I ſhould be very happy if you would ſtay here." As I made ſome objections, he ſaid at laſt, "You may go when you pleaſe. I will take care that you ſhall have a guide through

through my country, and that you ſhall be well received; but I beg of you to come back again ſoon, and you ſhall hold the firſt place in my friendſhip." After I had returned him thanks, he aſked me when I would go? I replied, in three days time. He inſtantly ordered that they ſhould, two days after, hunt a chamois, dreſs the hind quarter, and give it to me for my journey.

On the 28th of May, 1787, I left my friends, who were much affected on my taking leave of them, and travelled to the north-eaſt. I had a guide with me, who carried my proviſions, and was charged with my ſafety over the Akmaho mountains, where the lions are numerous. On the firſt day we travelled through Serra and Mehar, two ill-built villages at the foot of the mountain, and took up our lodgings for the night at Jellah, a village containing eight or twelve huts, half way up the mountain. The inhabitants are very poor, have a league to go for their water to a valley, and poſſeſs very little fruit. They treated us with boiled tortoiſe, meal and water.

On the 29th, in the forenoon, we came to a ſaltpetre work, where ten men were empoyed. I examined it attentively, and found, at the depth of about two fathom, the richeſt ſaltpetre. About eighty

eighty ſteps farther, under a hill to the north, a hot ſpring was ſhewn to me, which emitted a ſulphurous ſmell, and was of a reddiſh colour. Here we reſted ourſelves, then aſcended another part of the mountain, and arrived about evening at Etaham, a large village on the north ſide of the mountain, in which I counted about a hundred and forty huts. From this place we overlooked a flat three leagues in length, covered with fruit trees, and reed graſs, and watered on the weſt by a ſmall arm of the river Zambece, which alſo glides along by the mountain. From this river alſo the inhabitants of the village muſt fetch their water, which, in the months of June and July, overflows, and inundates the whole neighbourhood. Before the inundation the inhabitants of the village dig large holes in the earth, not far from their huts, that when the river returns again to its own banks, the water may be retained for ſome time longer near their huts. We paſſed the night at the hut of an Awollo, or prieſt, who treated us very ill, and for our couch pointed out the bare ground to us. On the next morning my guide returned back, and I continued my journey over the plain.

Juſt as I ſaw Muſs, a village then very near to me, and was not under any apprehenſions of danger, on a ſudden a dreadful howl aroſe from behind

behind me, and on looking round I perceived a herd of cattle galloping towards me, purſued by a number of wild dogs. I ruſhed forward with all my might to eſcape if poſſible from theſe dangerous animals, and ſucceeded, though not till I was entirely worn out and fainting from fear and anxiety. On reaching the village I fell to the ground breathleſs, and did not recover for an hour. The inhabitants ran up to me, had pity on my ſituation, and when I told them of the incident, they informed me, that in this tract of country I ſhould be frequently liable to ſimilar danger, as in the rainy ſeaſon, or the overflowing of the waters, the cattle retire to higher ground, and are followed by the dogs. This was the preciſe time, when they were going to the higher lands. I began to conſider whether it would be beſt to remain here, or to travel farther: I enquired how long the dogs would be in this neighbourhood, and was informed, that they would remain two months longer. I now began to lament that I had not previouſly made better enquiries, and that I had not ſtaid two months longer with the King, my benefactor.

On the following morning I conſumed the fragments of the meat preſented to me by the King, and determined to go onwards. I ſet off inſtantly, examined

examined the country, and reſolved to go round to the eaſt of a wood which I ſaw near me. I could have viſited three villages in the direct road, which I ſaw on my right hand, but then I muſt have travelled through the wood. That night I was obliged to paſs in a tree, and to be always on the watch, leſt I ſhould tumble to the ground. Very early I deſcended from my reſting-place, and looked out for ſprings, but not finding any, endeavoured to quench my thirſt with tamarinds. After a time the tamarinds produced quite the contrary effect, and I was ſo thirſty, that I would have drank the moſt ſtinking water that could be produced. I was now ſo weakened that I could creep on but ſlowly, and every moment expected to become a prey to mad dogs. At every ſtep I ſhrieked out, and then an immenſe multitude of baboons, ſuch as I had not hitherto ſeen, made ſuch a continual chattering, that I thought the hounds were at my back.

Without hurt, but weak and fainting, I reached Himogu in the evening, a village at which I propoſed to reſt and take care of myſelf, for I thought nothing more certain than to find good quarters, as I had the wooden ſtick marked with the King's ſignature to inſure me a good reception from his ſubjects. I was, however, rejected by the firſt and

and ſecond huts, and not without great entreaties received into the third. Many out of curioſity ſurrounded me, and accompanied me as as ſoon as I entered the village, the children particularly thronging about me, and exclaiming, "Solleboa, Solleboa—a Chriſtian, a Chriſtian." The ſupper conſiſted of very ſtinking meal and bad water; and for a night's lodging I was ſhewn into a ſmall hovel with four and twenty kids and goats, who all the night long were ſpringing from one ſide to the other, and bruiſing me with many a tread. I left my miſerable couch as tired as when I laid myſelf down; but juſt as I was on the point of quitting the hovel to go to the large hut, it began to rain, and a great ſtorm blew up. I ſtaid quietly contemplating the goats, and conſidering which way I ſhould travel, when two claps of thunder rouſed me, and led me to look out at the door to ſee how long the tempeſt was likely to continue. Here I ſaw my hoſt with all his family coming out of their hut, and in the utmoſt terror throwing themſelves down with their faces to the ground. I could not look on this ceremony without ſmiling, for each ſcreamed out, "Ollahaw jungo gohlibing—ye Gods, do not plunge us into the abyſs." A ſhort time after, when the thunder-claps grew fainter, they aroſe up, ſtepped to me, and enquired whether I had not been calling upon the

gods. I replied, "I do this every day; but I am not ſad upon every ſtorm, but cheerful, as it does good to my health." "Ah! (ſaid they) if the gods were angry, and ſtruck you with thunder, would that too be good for your health?" "The gods, (I anſwered) will not do this whilſt I keep theirs and the King's commands. But ye will be puniſhed by them, for ye have not obeyed their commands." They looked at me for ſome moments, when my hoſt took me by the hand, led me into his hut, prepared a good breakfaſt for me of goats' milk, Indian corn, and a piece of boiled tortoiſe, and begged me to ſtay the whole day with him. I accepted the firſt propoſal, his breakfaſt, but rejected the ſecond; and, after filling my water-bottle, I travelled on northwards, viſiting in my way three thinly inhabited villages. In the fourth village I paſſed the night, and was better treated than I expected, for the ten huts, in which there might be about thirty perſons, looked very miſerably, and betrayed the poverty of their inhabitants. I obtained here, however, a good piece of boiled tortoiſe, meal and good water, and they very carefully prepared for me a couch of reed-ſtraw, of palm-leaves, on which I ſlept very ſoundly. The next day I made a day of reſt, and accompanied my hoſt, a friendly young man, to an adjacent plain, where I ſoon found four tortoiſes,

toiſes, two of which were inſtantly dreſſed, and the other two ſet apart for my journey.

From the 2d to the 5th of June I travelled over a ſmall deſart, where I did not ſee a perſon, but found fruit trees and good water, and was not attacked by any wild beaſts. As I could here ſatisfy my hunger and thirſt at proper times, I was ſtrong enough in theſe four days to go over from eight and twenty to thirty German miles. I looked continually around me for villages, but diſcovered none, and ſhould have found very few, as I learned afterwards, in a very great circuit, as the northern part of the country, through which I was travelling, was almoſt uninhabited.

In the evening of the 5th I arrived at Moſaku, a place with about eighty huts, built ſo far aſunder, that it takes half an hour to walk through the place. Every one who was without the huts ran up to me, as ſoon as they ſaw me, and gazed at me: I preſented to them the King's wooden paſſport, which ſhould have encouraged them to hoſpitality, but they made no preparations to conduct me farther. At laſt I gave it to an old man; he looked on it, then gave it to another, and ſo it went in ſucceſſion; and when the laſt had taken it into his hands, all the by-ſtanders ran away,

and left me to myſelf. I ran at laſt after them, and demanded my paſſport, but before I came near to the huts, ſeveral came running to me, ſome bringing pure milk, others milk and water, others meal and meat, ſo that in a few minutes I had proviſion enough for a week. Sitting down by the neareſt huts, I ſatisfied my hunger with the proviſions before me, and took ſeveral draughts of milk. The ſtanders-by were much aſtoniſhed at the quantity I ate, and ordered more food and milk to be brought: but as I had ſufficient, I forbad the order, and gave them to underſtand that I wiſhed for a hut to ſleep in. Several inſtantly offered to conduct me: I aroſe, followed them, and was conducted to the prieſt of the place, who welcomed me in the moſt friendly manner, ſhewed me a good couch, but would not let me ſleep till midnight. He aſked me a thouſand queſtions, ſuch as, whence I came, whither I was going, whether I was a chriſtian, whether I had ſeen the king, and the like.

On the 6th, half a dozen men ſet off with ſome buffaloes, laden with earthen ware, for Gohamy, who encouraged me to go with them, which I did. We moved on very ſlowly, on account of the animals, who were very heavy laden, and arrived late in the evening at Gohamy. My comrades

rades fixed themſelves on a green place in the middle of the village, where they ſet out their wares for ſale. I ſtaid by them, and ſlept undiſturbed. The village conſiſts of from eighty to a hundred huts, is ſituated in a beautiful valley, and ſhews, by the conſtruction of the huts, the comforts of the inhabitants.

On the following day I examined the earthenware, which was indeed not quite ſo good as that of Europe. It is ill worked, dried in the ſun, and ſmeared with the juice of palm and tamarind leaves, like our flower-pots, with this difference only, that they are of the ſame breadth at the top and bottom, and have a long ear or handle projecting from them. There were alſo plates and diſhes, which were however very ill made.

On the 7th, I aſcended the Border-mountain, which conſiſts of two ranges of hills, running circularly from eaſt to weſt, and in many places here and there have high hills joining to them. I travelled obliquely over them, and with great labour got over the firſt range. At Paakam I lodged with the overſeer, who was alſo an officer, and was well received by him. As it rained very much, I ſtaid upon his invitation three days there, and out of gratitude paid him a florin, and

changed another, for which I received three hundred ſhells. I made enquiries of the diſtance of the borders from this place, and was informed that the laſt place on them, named Bohlogom, was only a day's journey off.

CHAP. X.

Arrival of the Author at the Firſt Border-huts of the Moobatans—Hiſtory and Deſcription of the Nation—On Account of the rainy Seaſon, the Author was compelled to ſtay, under diſagreeable Circumſtances, in the Village of Myrob, when he travelled with ſome Buffalo-drivers from the Territory of Moſſegueſos, on the Eaſt-ſide of the Kingdom of Monoemugi, who were going into the Kingdom of Otoba, over the River Druma, and by the Border-village Nahvat—Meets an Army of the Kinonians, ſeparates from his Company, aſcends a great Mountain, and comes to the Mophans, who live in Holes. Here he is well received, and preſented to the King—Deſcription of this Nation, their Manners, Cuſtoms, Country, and Conſtitution, their King, their Religion, and various remarkable Productions—Geographical Corrections—The Author purpoſes to travel in a Caravan to Guinea, and to go back to Europe—Journey through the Villages of Ohgothen, Uhwoh, and Matoh, to Ocymoroh, the King's Reſidence—The Author is placed among the King's Slaves, eſcapes over ſandy Deſarts, aſcends the Mountains of the Moon, and comes to the Wamahans.

ON the 11th, after turning my back to the mountain, I reached Kohlogom, the laſt village in this kingdom, and conſiſting of two-and-twenty huts. Here I reſted two hours, then travelled over the borders, and arrived about evening at ſome huts which were inhabited by the Moohatans. This nation is ſtrong and warlike, inhabits a track of land in the kingdom of Monoemugi, on its borders, to whoſe King they are ſubjects. They inhabited formerly a different country under the dominion of the King of Muſchako: but he wiſhed to force his brother on them as prince, and to ſubject them to greater oppreſſion. As he was very cruel, they revolted with ſome other nations, whom he attempted to rule over, fell upon him and murdered him. This enraged the King his brother, who levied an army to puniſh theſe nations; but on his firſt attack he was beaten and driven back. He now collected a much ſtronger army, and determined to root out and deſtroy all the rebels, who did not wait for his approach, but withdrew themſelves under the protection of foreign kings. The Moohatans ſubmitted in 1728 to the King of Monoemugi, who preſented them with a miſerable track of country on the borders, where hills and unfruitful vallies preſent themſelves alternately. Their country is about two days journey

ney in length, and the number of inhabitants about ſixteen thouſand. In many things they have aſſimilated themſelves to the Monoemugians.

They do not pay any taxes to the King, but aſſiſt him in war, and protect the borders which they inhabit from hoſtile invaſions. Their chiefs named Bingpo are old men, who never march into the field, but give up the command of the army to perſons younger than themſelves. The nation probably derived its name from the King of Monoemugi, in whoſe language Moohaka means a ſtranger.

The two days that I ſpent in this little village, I was well provided with victuals, but not permitted to go into any hut; for the inhabitants took me for a Chriſtian. On the 14th I could travel only three leagues farther to ſome huts, for the waters, which owing to the rainy ſeaſon ruſhed down from the mountains, were collected in the plains, and formed as it were a lake. I begged the inhabitants of thoſe inſulated huts to give me lodging for ſome days, promiſing them for each day ſixty gauers or ſhells. They accepted my terms with pleaſure, and I ſtaid with them till the 24th. It rained every day, the wind blew ſtrong from the north, and the waters increaſed. Here and there the cattle were

ſeen

ſeen ſwimming about till they were drowned. The inhabitants relate that they were driven down the mountains by ſtrong torrents of rain, and plunged into the waters below. As a remarkable circumſtance, I obſerved that in the ſtrongeſt ſhowers and tempeſts the heavens did not appear black with clouds, but of a fiery red. I was tired of waiting and idling, particularly as I was not permitted to live in the huts, but in a ſmall hovel with the goats, and ſome days I ſaw only an old woman, who brought me my meals very ſparingly of meal and ſour milk. More than once too I was deprived of this ſcanty food, for the woman ſet it down on the ground at the entrance of the hovel, and ran back as faſt as ſhe could. If I was not by at that time the goats attacked it, and as they were very ill fed, I was obliged to faſt.

On the 24th I ſet off again, wading up to my loins in water, and after ſome hours of conſiderable riſk reached a hill, the middle point between the huts I had left and the village Mytob. I reſted there about an hour, ſurveyed the neighbouring country, then purſued my journey, and arrived in good health at Mytob. The inhabitants were much ſurprized that I ſhould have attempted a paſſage through the water, and treated me with kindneſs. Here I remained till the 19th of the following

following month, for the floods were so much out, that if I had gone on I should have found my death in them. After I had been there some days, the conduct of the inhabitants was changed; they treated me no longer with respect, but thrust me to the farthest part of the hut among the goats, where at last, as this part was ill built, and the rain poured in, I was so wet through, that for a week my whole body was in perpetual moisture, and I fell into a fever. My misery now increased: they thought that mine was an infectious disorder, pushed me from one corner into the other, and threatened to turn me out of doors, lest, as they feared, I should infect the cattle near whom I lay.

The village consisted of six-and-thirty huts, and a temple, to which, as I was told, people travel from countries far and near, to the distance of thirty days journey. The place where the temple stands is supposed to be that where the holy King Amahratus of Jaga was murdered, and where the murderers were instantly destroyed by thunder-bolts *. The

* Whether this relation is agreeable to truth, I cannot ascertain. The story is differently told, but the substance is as follows:—The King of Jaga had invaded this country, taken and put

The whole country, as far as one could ſee, was flooded by an arm of the river Druma, and the water roſe ſo high, that the huts were in danger of being overwhelmed. Fortunately the weather changed, the ſun ſhone out again, and warm breezes enlivened the face of nature. I offered my hoſt two florins for my entertainment, but he would not accept them, not knowing their value, ſo I gave him an hundred ſhells, with which he was better pleaſed.

On the 19th a great number of travellers arrived with buffaloes, from the territory of Moſſeguejos,

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put to death the King of Monoemugi. On his march into the enemy's country, he had ſaid to his ſoldiers, "Murder all the enemy that reſiſt you, and do not ſpare the children." Theſe orders were given, becauſe the Monoemugians had roaſted alive ſome priſoners whom they had taken from his army. His army went on a little before him, and he followed it with a ſmall eſcort. The fugitive Monoemugians, who had taken ſhelter in holes and woods, gained intelligence of theſe orders of the hoſtile monarch, haſtened after him, took him priſoner with his ſmall eſcort, threw his body like a log on the fire, and hurried away from it. The army ſoon miſſed their King, and on marching back found his miſerable remains. As they were endeavouring to find out the murderers, they came to this temple, where they ſaw the murderers all dead except one, who was very much hurt. He related to them every circumſtance, particularly that his comrades and he were puniſhed by the gods for the murder of the pious King.

On

on the eaſt-ſide of the kingdom of Monoemugi, who were going into the kingdom of Otoba thence to fetch ſalt. Theſe people were deſcribed to me as cannibals, but every thing that I could collect on the ſubject contradicted the report. On hearing that they were travelling northwards, I begged permiſſion to travel with them, and they willingly conſented. We ſet off on the 20th at day-break, before which time the buffaloes had been coupled together. An hour after we arrived at the above-mentioned river, where I was placed on a buffalo, who carried me ſafely over. We then turned round a mountain to avoid a ſandy plain, and came to Nahvat, a village with ſixty huts, where as uſual I begged for proviſion. This was refuſed me, as it was ſcarce here, and I obtained only a draught of freſh water. The village is properly the border of the kingdom of Monoemugi, where on the left is the kingdom of Muſchako, on the right that of Ortoba begins. We paſſed another river, and ſpent the night on a mountain, where I aſſuaged my hunger with two tortoiſes.

For ſeveral days we had not ſeen any wild beaſts, but in this country they ſwarmed. In the night that we paſſed on the mountains, tygers and wolves were our viſitors, and in the morning ſeveral lions approached us. This haraſſed the

the caravan accordingly, and I had much to do to compoſe it. My fellow travellers were poor, living on fruits and roots, and frequently faſting a whole day, as at this ſeaſon no fruit was to be found. They told me that they made this journey twice a year, in which they encountered many difficulties, fighting with wild beaſts, and defending themſelves againſt robbers.

Before noon we met an army of the Kinonians, a nation called Bamba in the maps, who were armed with javelins and battle-axes. They ſaid that the Otobans had attacked them twelve days ago, burnt ſeveral villages, and ſlain above one hundred perſons; but they were now prepared to go againſt them in conſiderable force, and to chaſtiſe them. As theſe people were going away, I aſked my comrades, whether as a ſtranger I could travel with tolerable ſafety in the territory of the Otoban? They replied, that it was not adviſeable to attempt it; but I ſhould be aſſuredly ſafe as long as I was with the caravan: and the mountain, whence they fetched their ſalt, was only two days journey off, and then I muſt travel by myſelf. This day I kept with the caravan, as we did not paſs through a village, but on the next morning I took leave, and turned to the weſt to a high mountain, for moſt of the plains were ſtill covered

covered with water. I ſaw neither man nor beaſt the whole day, and found neither fruit nor roots, for the ſoil is too rocky to produce them, and I was obliged to lay myſelf down on the ſharp rocks without ſatisfying my hunger.

On the following day the 23d, I came up to eight men at the end of the mountain, who were returning from hunting. When they ſaw me, they were determined to go forward, but I cried after them, for I was tortured by hunger, and to my great joy they ſtood ſtill, aſked me what I wanted, and who I was, and other queſtions of the ſame kind. When I had anſwered their queſtions, they turned to go away, as my cloathing did not pleaſe them, but I begged to accompany them, to which they at laſt conſented. They conducted me to the weſtern ſide of the mountain, where I ſaw a great number of men but no huts. I was ſoon however conducted to ſomething better, for they led me into a hole, and I found that here were fifty of the ſame kind near each other. Roots, water, and a ſmall piece of meat compoſed our ſupper, after which I laid myſelf down and went to ſleep. Early in the morning I was deſired by a voice at the mouth of the hole to come out, which I did inſtantly, and on coming

out

out received ſome meal and water, and the neighbours ran together to ſee and to queſtion me. Now was I obliged again to anſwer all the queſtions as I had done the day before, and to withſtand the objections of various kinds made by the examiners. Some took me for a Chriſtian, others for a Mahometan, others for a runaway ſlave, and each endeavoured on good grounds to maintain his opinion. Some propoſed, that I ſhould be ſent to king Majaphar,* others, particularly the women, adviſed that I ſhould be kept here as I looked white and nice. Some few at laſt were of opinion, that I might be a ſpy of another nation, and probably more might follow me, ſo that it would be beſt to put me to death, as a terror to thoſe who were to follow me. To my great joy this propoſition was rejected, and a grey-headed old man took me under his particular attention, ſaying, provide the ſtranger with food, treat him hoſpitably, and permit him to go away in peace. Hereupon he aſked me, whither I wiſhed to go? I replied to Egypt. I then told him that I ſhould not originally at firſt have come into this country,

* This is the name of the king of this country, called in the maps Muſhako. I never heard the name of the country mentioned, but when they ſpoke of the inhabitants, they called them Mophans.

but

but as I had heard two days before that there was war between the two neighbouring nations, I thought it better to come this way, that I might travel in ſafety and without diſturbance. I now begged him to procure me the liberty of proceeding on my journey. He anſwered, "this you ſhall have, but we muſt firſt ſend you to the king, to whom you may preſent your petition. For the preſent come to my hole, and be welcome to whatever I have." I was ſo much pleaſed with this honourable old man, that I ſpent three days with him, and on my departure preſented him, out of gratitude, with a florin, for which, though he did not know its value, he teſtified great ſatisfaction.

The king of this country is deſpotic, and poſſeſſes a vaſt tract of land, ten days journey in length from eaſt to weſt, and ſeven days journey in breadth from north to ſouth. It abounds with mountains and eminences, but there are many fruitful plains, of whoſe produce the inhabitants do not underſtand the advantage. In the northern mountains there is gold; but the king does not ſearch for it with his own people, but lets them out to his neighbour the king of Mohopharo for a yearly rent. Here is plenty of wood, and animals of all kinds: the zebra is domeſticated, and its fleſh

is conſidered as a very great delicacy. Among other fruit-trees there is one which bears a ſort of apple, without ſeed, taſtes like a citron, is the ſize of an hen's egg, and of a yellow colour: it grows on mountains, has long narrow lance-ſhaped leaves, and is about the height of a cherry tree; the bark very much reſembles that of the cinnamon: this, as well as the fruit, is collected in great heaps, and is uſed throughout all the year as a ſtrengthener. The inkobak tree has a nutty fruit about the ſize of an egg; has a long red bark, from which, in all probability, a good colour might be extracted. I perceived that earthen-ware was coloured with it, and that the colour did not loſe its brightneſs in the fire. The kernel of the fruit is white, and taſtes like cinnamon. The tree is about the ſize of our oaks, and bears all the year through fruit and bloſſoms. The leaves are like fig leaves, but far larger. In time of war the king can bring into the field from twelve to fourteen thouſand men, good ſoldiers. Moſt of the inhabitants of this country live in holes, for they are too lazy to build huts or ſmall houſes. The king lives at very great expence, and in great ſtate,—When he appears in public, in general fifty colomays or officers attend him. The oldeſt perſons of each family determine the diſputes in the family. The officers are either the ſons of the royal concubines,

bines, or thoſe who have diſtinguiſhed themſelves in war, and are ſo numerous, that for every ſix men there is an officer.

The king is lord of every thing that his ſubjects poſſeſs, even of their wives. If he ſees one that pleaſes him, he ſends for her, and her huſband follows with many thanks for the honour conferred upon him. Beautiful unmarried women muſt all be preſented to the king before they are married: and it is eſteemed a ſpecial mark of favour, if the king ſhould beſtow on an officer one of his eight hundred concubines, when he is tired of her.—The king is very much addicted to ſuperſtition, and is ſtill more confirmed in it by the prieſts, of whom there are always ſix about him. Here alſo is to be ſeen, as in many European countries, the injurious influence of the prieſthood over the ſtate. No man, except the prieſts, is admitted, under pain of death, to the concubines. The king generally wears a long mantle of miſerable red cloth, and has a large ſword by his ſide. Moſt of the ſoldiers wear their ſwords, and ſhort mantles made of goats' hair. In the whole country not a town is to be found, nor any ſuch villages, as in the other neighbouring countries. Moſt of the inhabitants live in holes, ſome few in tents at great diſtance

from each other, and in no place except where lie the royal tents or holes are a hundred to be found together. Their dwellings are changed several times every year, and are fixed generally near the water, or in fruitful neighbourhoods. Their provision consists of millet, Indian corn, and goats' milk. Their religion is heathenish; the sun and moon are adored, and their religious services are performed in the open air, when the priests, around whom the people make a circle, direct the prayers, at which both they and the by-standers frequently prostrate themselves with their faces to the ground. There are no temples in the whole country: and except the king and the priests no one is allowed to have more than one wife.

They are too phlegmatic for the breeding of children, and four or five from the same married couple are considered as a very great rarity. At the birth of a child neither circumcision nor any other ceremonies are used. The dead are in general buried on high mountains, or placed under a heap of stones, with their faces to the east; and food, first blessed by the priest, is placed with them in the grave. The men are more addicted to laziness than the women, for, except when they are hunting, they lie inactive in their holes. The

women

women make tents and mantles of goats' hair*, manufacture pottery, dry hides, and do the houſehold work. The pottery and the hides are diſpoſed of to other nations in barter for utenſils of iron.

The language of theſe people is nearly the ſame as that of Congo. Inſtead of A in the language of Congo, however, this dialect uſes O. It prevails, with ſome ſlight diverſities of dialect, as far as to the river Niger. The children go twice a day to receive inſtruction from the prieſts, in the open air.

On the 26th I left the village above mentioned, and under the direction of a guide, travelled toward the reſidence of the king. We journeyed to the north-weſt, paſſing over ſome hills, which lay in one continuous range. They were inhabited by Mophaneſe, who, when they heard that I was the king's ſtranger, ſuffered me to proceed on my way unmoleſted. In the afternoon my guide returned home; and I, following my direction, proceeded in the ſame ſtraight line. Coming to a plain, however, which was ſtill flooded, I was

* Theſe are as fine as ſilk; and from the Cape to the Deſert, the wool of the ſheep is like dog's hair, and is rarely uſed.

obliged to paſs on by a circuitous path for a ſhort way. Towards evening, I came to a hollow place in which twenty men dwelt together; they thought me a ſlave from the king of Haphai,* and that I was going on a meſſage to their own king. I was at no pains to undeceive them; as this notion of my character and buſineſs ſerved to make them treat me ſo much the more kindly. They gave me abundance of meal mixed with milk and water, made a ſoft bed of ſkins; and next day conducted me an hour's walk forward on my journey. With difficulty I croſſed two rivers by ſwimming, as they were at that time much ſwollen by the rains. I ſaw alſo lions on my way, ſome of which ſeemed as if they were coming to attack me. I therefore climbed up a tree, and waited till they were gone to a diſtance. They however followed till I approached a village; and even then, though purſued with cries and ſhouting, retired but ſlowly. Eaſtward from the path on which I travelled is a chain of mountains, that extends in a waving line to the Niger; I paſſed by the ſide of theſe mountains, and found on them ſaltpetre in

* In the maps, Haphai is marked by the name of Makoko and Anzeko: but it is there extended farther than it really goes towards the ſouth.

abundance,

abundance, with gold and copper ores, and only here and there ſome ſtunted trees. The people of this neighbourhood uſe reeds inſtead of timber; the reeds were to be ſeen in heaps before the village. Within half a day's journey of the reſidence of the king, I came to a village ſituated in a hollow: I went firſt to the prieſt, and aſked him to entertain me for the night; but he refuſed, and only offered me a heap of ſtraw, on which I might ſleep out of doors. I went to other houſes, where I was alſo denied: an old man, for fifty zempo, gave me ſome meal and fleſh, and would have taken me into his houſe if he had not known that the prieſt refuſed to let me lodge in his. In vexation and ill-humour, I threw myſelf on the reeds, ſlept a little, and next morning, at a very early hour, continued my journey. By mid-day I reached the reſidence of the king, which ſtands on a hill, and was conducted into his tent. The king, who is a ſtout young man, came up to me, and aſked whence I came, and whither I was going? When I had anſwered theſe queſtions, he ſaid—"Thou art probably a Moor, and haſt ſome private buſineſs which thou doſt not chooſe to declare. If I be right in my conjecture, thou ſhalt feel the weight of my reſentment, but if it be otherwiſe, thou ſhalt travel through this country in perfect freedom and ſafety." Upon this I was taken into the tent of

the guards, where I found thirty ſoldiers, who behaved to me with civility: by the king's command I was ſupplied with flour, water, and fleſh, and was treated in all reſpects as the king's gueſt. I remained under the care of the guard till the 6th of Auguſt, without being farther enquired after. On the 7th I had again to appear before the king; he ſate on the ground before the tent, with prieſts and ſoldiers around him. "Haſt thou brought me no preſents from thy native country?" ſaid he. "I have, as I ſaid before, loſt all," anſwered I. "Art thou a Chriſtian?" "No; an Arab." "Thou ſaidſt that thou waſt not on thy right road; what was thy purpoſe in coming into my country?" "The nations, your neighbours, were at war with one another, and I did not think myſelf ſafe among them, therefore I came into this country, which I heard of at a great diſtance, as being famous for the virtue, genius, and valour of its inhabitants." "In my territories thou art ſafe; but on the borders are robbers, who will ſeize and murder thee: I would, therefore, have thee to remain with me." "I will return after I have ſeen my brother, my ſiſters, my two wives, and my children." "Bring thy wives and thy children to me, I will give thee and them a tent: thou muſt however remain here a few days, for the plains are overflowed with water, and on the hills are multitudes of rapacious beaſts

beaſts of prey." I was ſenſible of the reaſonableneſs of what he ſaid; but I wiſhed to go on forty miles farther, to Kammoh (Kururfa), whence I might proceed, when the floods were abated, with a caravan which goes every year to Guinea. Upon farther conſideration, I thought it beſt to abide here till I might be able to proceed without endangering my life. In a few days I was able to make mantles and coverlids of goats' hair as well as the natives. The apparatus for weaving is here very different from that of Europe; inſtead of having treddles, heddles, and reeds, by which the threads of the warp are, in our weaving, moved up and down to receive thoſe of the woof, the children are here taught, from early infancy, to move the diviſions of the warp alternately up and down, while other perſons inſert the woof. Their pieces of cloth are, in length and breadth, from one to three ells; they ſpin the hair into threads with a diſtaff; the loom ſtands on four feet or poles, fixed in the ground; theſe poles ſupport a frame on which the yarn is ſuſtained; beneath ſits the child who moves the warp up and down; on each ſide ſtands a grown-up perſon to paſs the woof from ſide to ſide, as the movements by the child open the diviſions of the warp. I introduced an improvement on this loom, by employing, inſtead of the child, a treddle beneath, and by winding

ing the warp on a beam, I ſucceeded; but the people were too much devoted to their old practice to adopt any improvements. In the beginning of September I became anxious to renew my journey; I made known my wiſh to the king, and received permiſſion to depart whenever I choſe.

On the 3d I ſet out, and proceeded northwards, to avoid the great plains which were ſtill covered in places with water. This time of the year is here the beſt for travelling, the waters being dried up by the heat of the ſun. All nature ſeems re-animated; and the heats are not ſo ſcorching as they would be a month later. I ſaw here and there huts and tents, but as I was in no want of proviſions did not enter any of them. At ſunſet I halted, and aſked lodging at ſome tents; this I obtained, but I could procure no victuals. By noon, on the following day, I reached the mountain of Kohango (or the Treacherous Mountain): it is ſo called on account of the lions which frequent it, and often ruſh out of their lurking places upon travellers, and deſtroy them. This mountain is ſmall, and lies not above half a day's journey diſtant from the laſt mentioned range of hills: it was evening when I reached it; and it required ſome courage and exertion to enable me to paſs on over a tract of country that is ſaid, by its inhabitants,

to

to be haunted by an evil ſpirit. Few perſons croſs over it: travellers generally taking a circuitous way, which requires ſome hours more to paſs.

From the 5th to the 9th, I paſſed every night in the open air, not having, during all this time, arrived at any village. The road was here and there very bad; but I was cheered by the general beauty of nature around me. In this part of my journey I, for the firſt time, ſaw a touykoham*, at which I was much alarmed, fearing it might attack me; but it ſuffered me to paſs on unmoleſted. I afterwards learned, to my great ſatisfaction, that it was not a ferocious animal; and I killed, at different times, ſeveral young ones, whoſe fleſh I broiled and ate.

On the 10th, about noon, I came to two-and-fifty huts, where I bought, for twenty cowries, ſome milk and flour, and went on farther to a few other tents, where I was hoſpitably entertained for the night. From this place I was accompanied by

* An animal in form ſomewhat like a greyhound. It has long hair, and a tail like a lion. Its ſide-teeth are like the front-teeth of the bear. Its hair is half an ell long, and as ſoft as ſilk. Being unſkilled in natural hiſtory, I cannot ſay whether this animal be not known to zoologiſts under ſome other name.

ſome

ſome men to the Golden Mountains, which we reached in two days. There were many men engaged in working gold mines, at a conſiderable depth in the earth. They aſked me to ſtay with them; but I expected no good of them, and choſe rather to go to the *corahaty* (overſeer) himſelf. This man was glad to find that I came to paſs the night with him; his tent was large: and he had in it heaps of dried fruits, roots, and fleſh: he bid me take as much of theſe as I choſe, made ready a plentiful meal, and gave me every encouragement to avail myſelf freely of his proffered hoſpitality. I did as he deſired; and ſtaid with him for ſome days: he ſhewed his treaſure of gold,* which was in grains, each of the ſize of a millet ſeed. To procure it, they ſink pits in the mountains which have many ſubterraneous ſtreams and ſprings; into theſe they put nets filled with ruſhes or reeds, on which the grains of the gold are depoſited by the water.

With this worthy man I continued ſix days. He treated me as kindly, and ſhewed as great

* King Mohophara rents theſe mines from King Majophar, paying for them in meal, fruit and fleſh, and entertaining the workmen, who are for the moſt part ſubjects of King Majophar.

anxiety

anxiety for my welfare as if I had been his brother. He could write in the faſhion of the country; and he inſcribed words and figures on the bark and leaves of trees, which I attempted to imitate. At another time I ſhewed him the forms of our German letters; and he made them with great exactneſs of imitation. I ſhould have ſtaid longer with him, had not an opportunity occurred for me to proceed on my journey, in company with four of the perſons under him, who were going with gold to the king.

On the 17th, leaving my good hoſt with regret, I ſet out in company with the perſons above mentioned. For two days we had to make our way with difficulty through woods, and acroſs putrid, noiſome moraſſes, and over ſteep and rugged rocks: lions, tygers, and buffaloes, roamed on all hands around us, and put us in great terror. The firſt night we ſtopped on the ſummit of a very ſteep hill, to avoid the attack of thoſe beaſts. At ſun-riſe we renewed our journey, which we continued, paſſing a few houſes only, till the evening, when we came to a ſmall river, named Wohalar, which is the boundary of the kingdom. We paſſed the night on an open plain; but beaſts of prey came too near to allow us to ſleep. Faint and fearful, we renewed our journey by ſun-riſe; and in the forenoon

forenoon, to our great joy, reached the village of Ohgotha, conſiſting of ſixty-ſeven cottages.

The curioſity of the villagers was greatly excited by our appearance: they crowded about me; and every one wiſhed to be my friend and protector.

In language, cuſtoms, and manners, this nation nearly reſembles that which has been laſt deſcribed; with this difference, however, that they have none who are prieſts by profeſſion; but every father of a family acts as prieſt to his own houſehold. They are generally poor; yet this country may be called the richeſt in all Africa, as it contains gold in abundance, with which, by diligence, the inhabitants might eaſily enrich themſelves. The king is ſovereign lord of the country; and all the gold found in it belongs to him. This he diſpoſes of chiefly to the Portugueze and Spaniards, but ſometimes alſo to the Engliſh, on the coaſt of Guinea, in exchange for cloth, looking-glaſſes, ſciſſars, knives, nails, trinkets, and other European goods of ſmall value. By this traffic, as is eaſy to ſee, he cannot but be a great loſer. The imports are, at the utmoſt, not worth more than two thouſand dollars; and for theſe are exported gold, ivory, and hides, to the value of ſixty thouſand dollars. The Portugueze,

gueze, Spaniards, and Engliſh, drive a ſimilar trade with other nations of Africa, equally to their own profit and to the real loſs of the Africans. Here we again find villages covered with reeds; as it is not neceſſary in this diſtrict to wander about from place to place in ſearch of water. In all the villages are ſome buffaloes: the men, when not lounging in idleneſs, go a-hunting, and the women do the houſehold work. I cannot ſtate the extent of this territory; a part ſpreading out to the eaſt and north remains an uninhabited deſert, becauſe the chain of mountains which runs through it, is occupied by ferocious beaſts of prey. The breadth of this land too is very various and unequal. Some of the nations in theſe parts are reputed to be eaters of human fleſh, a charge which I know to be abſolutely groundleſs. I know not what can have given riſe to this report, unleſs it be, that the greater number of theſe people have their teeth, from early youth, ſharpened into points; and that other people who have the teeth ſo pointed are cannibals; ſo that, without further enquiry, the character of cannibals has been attributed to thoſe alſo, from the appearance of their teeth. I muſt own, however, that theſe people are ſavage, and addicted to robberies; but I have remarked, that in robbery they make a great diſtinction between thoſe who have not much to ſpare and thoſe who poſſeſs

poſſeſs abundance: the latter alone are in danger from their rapacity; on which account caravans are not very ſafe in paſſing this way. The number of this people is more conſiderable than it has been ſaid to be: they inhabit a narrow tract of land on both ſides of the river Wohala, which is about two days and a half's journey in length, and the moſt fertile in all the region. On the confines are ſome villages, the inhabitants of which are placed there to protect the country from hoſtile inroads. The river Wohala meanders through this country from eaſt to weſt, and affords water wholeſome and pleaſant to the taſte.

I have already mentioned, that the inhabitants of the villages on the borders gave me a very kind reception. They admitted me within their circle round the fire, danced, ſung, and leaped around me, and were all in the livelieſt emotion. After about an hour they took me to their cottages: and a conteſt aroſe among them concerning who ſhould have me as his gueſt for the night. At length came the chief of the village, with his daughter; and after liſtening ſome minutes to the contention, he took me by the hand and led me into his own hut. A bundle of ruſhes were given me, and on theſe I inſtantly ſtretched myſelf down. I had been here about half an hour when my hoſt ſuppoſing

ſuppoſing me to be aſleep, ſaid to his daughter ſomething in which I could hear myſelf mentioned. This man's own name was Khnewo. I liſtened, and ſoon began to underſtand why they had made ſo much to do about me. "We ſhall receive," ſaid he, "a nobler preſent from our king when we offer him this fine white ſlave." The young woman bethought her for a moment; and then, inſtead of approving her father's deſign, begged him to ſay nothing more of it, but to permit her to lie down beſide me. The father made ſome objections which ſhe removed, and ceaſed to urge her requeſt. She would have ſucceeded, however, if juſt at the moment when ſhe was about to obtain her wiſh, her mother had not come in, and begun to ſpeak of other things. Fatigue hindered me from hearing more, but my ſleep was anxious and broken. I could hear nothing of my fellow travellers. Next morning, upon enquiry, I found that they had gone the night before by moon-light to Acymiroh, a large village where the king reſided. I awoke very early, for anxiety for my fate had not ſuffered me to ſleep. I looked round the inſide of the cottage, and ſaw that none were yet awake; I then went out, early as it was, and looked about me. In an opening nearly twenty paces diſtant I found a pool of water, at which, probably, the goats might drink. Here I

felt a deſire to bathe, which I had experienced in all the preceding part of my journey; and throwing aſide my cloaths I went into the pond. It excited a great emotion in my whole frame, and I felt myſelf, as it were, animated with double ſtrength. I then went back to the hut, the maſter of which was already up, and had gone out, they ſaid, to ſeek me. I told him where I had been, and what I had been doing; and they were pleaſed with me on account of it. My landlord came back with a gloomy countenance: but when he ſaw me it cleared up, and he was pleaſed with me. His daughter gazed on me with eyes of fondneſs. No ſooner had the old folks gone out of the hut, than ſhe ſprang to me, embraced me cloſely, and aſked if I would not remain with her. I anſwered, "that I was travelling a great way eaſtward." "Stay here," returned ſhe, "and you ſhall be my huſband." I endeavoured to ſoothe her, and ſhe became as much ſatisfied and as familiar with me as if we had been acquainted for many years. Her father ſeemed contented to ſee me on ſuch good terms with his daughter; and when I declared my inclination to remain with her, and to take her to wife, he made no objection. About noon however, while we ſat chearful together in the cottage, the people of the village came in a body, and aſked my hoſt if he would not this day ſend me

to

to the king, that they might have the preſent which they expected. He put them off by ſaying that I was ſtill very much fatigued, and muſt have time to reſt myſelf. This pacified them for the preſent, but they inſiſted that I ſhould go on the morrow, and ſo it happened. By day-break there came ſix men to the door of the hut, who ſaid they were ready to attend me. My hoſt and his daughter made themſelves ready, and within an hour we all ſet out together. The road was bad; ſands, fragments of rocks, and buſhes, made our progreſs very ſlow. Early in the afternoon we paſſed the villages of Uhwoh and Matoh, beſides ſome ſolitary huts, and came afterwards to Ocymoroh, where more than an hundred perſons came around us, out of curioſity to ſee me. As it was evening they would not then take me to the king, but conducted me into a hut where one ſet of envious viſitors after another came all night long to ſee me.

On the 21ſt, about mid-day, I was carried before the king, and was by him graciouſly received. He was juſt ſetting out from home, and therefore ſpoke but few words to me. In the end, however, he ſaid, that I muſt not remain long in this country; that he ſuppoſed I was a Moor and came with ſome ſecret purpoſe. Thoſe who brought

me were thus diſappointed of the reward they had expected; but I was glad of the king's purpoſe in regard to me, as it was ſo much better than I expected; and I was eager to ſet out as I could receive directions how to travel. I ſtill retained my intention of endeavouring to join the caravan already mentioned, and of travelling with it to Guinea, whence I might take my paſſage in a Chriſtian ſhip to Europe. I was then weary of my journies, and ſenſible that in travelling farther through the inland country, I ſhould have to encounter numberleſs difficulties, I ſtopped to gain ſome information; and my enquiries were, in many particulars, ſatisfactorily anſwered. I had been five days here, and no one took any particular care of me; but I ſubſiſted partly by begging, and partly by the kindneſs of ſome young women, who out of affection ſupplied me with ſour milk and flour. I had no certain place where to paſs the night; but ſlept one night in one cottage, and another night in another cottage, when I might ſo far preſume as to enter any of them. On the 26th while the day was very hot, and moſt of the people were fainting with the heat, I laid myſelf down in the ſhade behind one of the cottages; not ſuſpecting that the ſun would ſpeedily ſhine on that place, and ſcorch my head if I ſhould fall aſleep. I did fall aſleep; nor did I awake till I felt ſome perſon

perſon ſhake me. I ſprung up, and ſaw ſome men near me, and others looking on at a ſmall diſtance, but I had then no ſuſpicion that they meant to laugh at me. I was going to run off, but he who ſtood next me, held me faſt, and ſaid that I muſt go with him to the King. The King, as he was going to the river to bathe, had ſeen me aſleep, in the ſun, behind the hut; and aſking who I was, had been told that I was a ſtranger who had been ſome days in the place. He then ordered me to be awakened and brought before him. This order was quite agreeable to me, as I expected now to obtain his expreſs permiſſion to proceed on my journey. The King aſked me how it happened that I was here, when he had ſuppoſed me to have been gone ſome days. I anſwered, that I had delayed with a deſign to reſt myſelf after my fatigue, and in hopes of having permiſſion to continue my journey through his dominions. He aſked in return, who gave me permiſſion to come into his country? "That permiſſion no one could give me but you; I came hither to find you, at my peril." "I told you, when you were preſented to me, that you muſt leave my country as ſoon as poſſible; yet here you are ſtill, ſo remain with my ſervants till I have time to talk further with you: for the preſent, you may now come along." I followed him to the river; and after we had bathed, came back

again with him to his habitation. He then put me into a hut beſide his own, ſaying, "remain here till I give further orders concerning you." This hut was the reſidence of his ſlaves, who received me very kindly. Here, for the uſual price, I procured black meal and water, as alſo three pieces of fleſh dried in the ſun, each of which was about a finger's breadth. I was obliged to ſleep on the bare ground between two of the ſlaves, from whom I caught ſuch a quantity of lice, that I could take them almoſt in handfuls from my hair. The ſlaves laughed to ſee my anxiety to rid myſelf of them, ſaying it was labour in vain; and that the King himſelf, though he bathed every day, was not quite free from them. My appointed taſks were to gather reeds and thorns for fuel, to attend the King in the bath, and to aſſiſt in the ſmithery.

My comrades, through mere idleneſs, and as being the King's ſlaves, were above doing any thing for their own ſubſiſtence. The diſpoſition is common here to the ſlaves of the prieſts and officers of ſtate, as well as to thoſe belonging to the King: yet, they may be ſet to hard work at pleaſure; and they are never ſure of not being ſold to ſome foreign ſlave-merchant, and tranſported to a diſtant land. If any ſlave-merchant had appeared during

during my ſtay here, I ſhould certainly have been ſold or bartered away as a ſlave.

A female ſlave had attached herſelf to me ſince my arrival, followed me every where, and made herſelf my companion at different ſorts of work. With her I went on the 12th of October to bring reeds to the King's huts: and as ſhe had hitherto ſhewn me ſo much kindneſs, I now let her know that I had a deſire to make my eſcape, aſked her help and advice, and offered either to take her with me or to reward her amply. She agreed to aſſiſt and accompany me, and made preparations for our departure. As my mantle of ſkins was very louſy, ſhe made me an apron of palm-leaves, and ſaved for me part of her daily allowance of fleſh, &c. On the 15th we were again at our work together and alone, ſhe then ſaid that all was ready; that we might ſet out next morning; and that I muſt be in the way in good time, without alarming my fellow ſlaves. I aroſe earlier than uſual, and came to the place appointed, where I found her waiting. I thought we ought to ſet out immediately; but ſhe firſt aſked what I would give her for thus favouring my eſcape: I gave her three guilders; but required, that ſhe ſhould at leaſt accompany me over the river, to the mountains of the moon. After ſome heſitation, ſhe took

our baggage on her back, and bade me follow her. She led me by an eaſy paſſage over the river; and we went on, bearing ſometimes to the right, ſometimes to the left, that we might avoid the villages. By mid-day we were at the foot of the mountains, and my fears began to vaniſh. Here we once more took ſome food together, and then parted in ſadneſs. For ſix days ſuſtenance I had one pint of meal, four pints of water, and about two pounds of fleſh. Of money I ſtill poſſeſſed 27 guilders, and about 50 couries. I had purchaſed from the good overſeer of the gold-finders a ſmall axe, which he ſometimes gave me to cut thiſtles. I with difficulty climbed the mountain, and there paſſed the night, but without kindling any fire, leſt it ſhould betray me. It was ſtill my intention to paſs to the kingdom of Akomako, or Wangara; there to join the caravan for Guinea, of which I have ſeveral times made mention. I went on therefore, with the eager exertion of all my ſtrength: before day-break I was again on my way; but I was ſoon obliged to halt, becauſe I heard the hideous howlings of lions in a narrow paſſage by which I was to proceed. I ſat down on a pinnacle of a rock, and there waited till they were gone. The mountain, ſeen from a diſtance, appeared to be but one great pointed rock. It is, however, half an hour's walk over its ſummit.

On

On the left from the road was a gold mine unwrought; but I went not near it, leſt I ſhould be known, and ſent back to the King. I went on as faſt as I could, to reach the extremity of thoſe hills; though exceedingly fatigued and retarded by ſcrambling among the rocks. I was obliged to hold, and even hang by my hands from rock to rock, till I could advance my feet to ſtep upon another. At a place where I was concealed among thiſtles, graſs, and bruſh-wood; I halted to make a fire, and roaſt three crabs. When I had refreſhed myſelf with food, I ſtretched myſelf down before the fire, and ſlumbered uncertainly for ſome hours.

On the 19th in the forenoon, I travelled over a fine plain: in the afternoon, I paſſed through a tract of barren ſand, in which however I found a well. From the 20th to the 24th I ſaw neither wild beaſts nor men, found neither water nor fruit, but was obliged to paſs on with wearineſs and hunger, over a ſandy deſart, on which ſome ſmall hills were here and there diſperſed. My leathern bottle was emptied of the water, and I found no well at which I might fill it again: thirſt made me almoſt ſink down in deſpair. On the 25th I came to the borders of the kingdom, where I ſaw ſome cottages ranged in a ſtraight line from eaſt to weſt;

weſt: at the ſight of theſe dwellings I did not long heſitate whether I ſhould approach them, my burning throat compelling me to enter that which I firſt reached. I aſked for meal and water, but obtained only ſome brackiſh water without meal. The water produced a great commotion in my ſtomach; and I had hardly taſted it, when I felt a general uneaſineſs over my whole frame; at laſt my ſtomach entirely rejected it by vomiting. In a ſhort time curioſity brought a number of the people about me; none of them aſked me any queſtions, but I was obliged to place myſelf in the ſituation they deſired. At laſt one that ſeemed to be the chief among them took me by the hand, conducted me to his hut, and there ſupplied me with meal and water; I gave him a guilder, which he gladly received. For the preſent my hunger and thirſt were abundantly ſatisfied; and when I went away, he filled my bottle with water, and gave me beſides flour enough for two other meals. I then croſſed the borders, and in the evening came to a hut in the country of the Womahanians.

CHAP.

CHAP. XI.

The Author's Arrival among the Womahanians—Some Account of theſe People—They receive him kindly, and entertain him with Tyger's fleſh—He proceeds on his Journey through Dayhamla, northward to the Kingdom of Wohjagtam—In this part of his Journey, he falls in with the free and wandering Negroes on the Borders, who are diſtinguiſhed by the Name of Caomuh—Some Account of them, and of the Arts they practiſe—The Author travels in Company with them to their Habitations on the Borders of Bahahara—Short Hiſtory of their Nation—On the 19th of November he goes with their Caravan for Wangara, by the way of Wadgain, Ohwuto, Tomy, &c.—He falls ſick by the Way, is unable to keep up with the Caravan, and remains behind—Speedily recovering, he travels by Tomy back to Tandoka and Bahahara—In the laſt of theſe places, he is for a ſhort time detained as a Slave; but mending the King's Arms, he is ſet at Liberty; and with a Paſs from the King goes to Rahoratho—Deſcription of that Country and of its Capital City.

THE nation of the Womahanians ſcarcely exceeds the number of three thouſand men able to bear arms. They are faithful to their chiefs, generous,

generous, frank, bold, and friendly. In manners and cuſtoms they have a near reſemblance to the great nation with which they are in alliance. They are ſometimes guilty of rapine and murder. The oldeſt men in the tribe are commonly both judges and prieſts, and are held in the higheſt veneration. They are uſually accounted negroes, though not of negro deſcent. They were formerly maſters of a different territory, from which they were expelled by a people more potent than themſelves. But where that territory lies, and by what people they were driven out of it, no one among them can tell.

I was conducted to the chief of a ſmall village, and was by him kindly received, preſented with milk and meal, and gratified with a good night's lodging. I would have paid him with cowries, but he would not accept them; and ſaid, 'that it was his duty to entertain travellers who ſtood in need of his aſſiſtance.' He gave me, in the morning, a preſent of meal and tyger's fleſh, which I did not refuſe. He afterwards ſhewed me ſome diſtance on my way, and wiſhed me a good journey. About noon I reached the river Faham: it is ſmall, but its water is good, though of a reddiſh colour. Here I reſted for ſome hours, and devoured with a good appetite a piece of my tyger's fleſh, which is

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in fact better to the taſte than goat's fleſh. For ſeveral days I had met with no trees, and ſeldom even with a few ſtunted ſhrubs. But I now perceived ſome fine palm-trees, and ſaw ſome wild animals. For a circumference of an hundred miles, the lion is the chief beaſt in the deſart, yet he is leſs terrible than men ſuppoſe. When not provoked he does not attack, but quietly ſuffers the traveller to paſs on. Before night I paſſed within ſight of three villages, but halting at none of them, went on to Dayhamla, where I expected better entertainment. Here I learned that if I went north, I ſhould arrive within three days on the borders of the kingdom of Wohjagtam *.

On the 27th I croſſed over a ſmall mountain to the north-weſt, and came in the evening to a village of the Womahanians. I was here kindly treated, and went onward next day with the beſt wiſhes of the inhabitants for my ſafety. I was ſupplied with water and meal for two days to come; which was very fortunate for me, it being ſo long before I could again meet with either water or fruits.

* I could not aſcertain whether this be the kingdom called Dauma on the maps. But Dauma is marked near the ſpot where Wohjagtam lies. Only Dauma goes on one hand farther to the eaſt, and on another farther to the north.

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On the 28th and 29th, my journey was partly through a track of underwood, and partly over a ſandy plain, and agreeably to what had been told me by the people with whom I lodged on the night of the 27th, I ſaw not a ſingle beaſt of prey on the road.

On the 29th in the evening, I made a ſmall fire, and gathered graſs for fuel to it. But I had ſcarcely laid me down, when I heard the ſound of human voices. I lay ſtill, liſtened, and found, as they came nearer, that there were ſeveral perſons in converſe together. When they were within a few paces of me, I ſprang up, and ſtood before them, but without ſpeaking. They aſked, "What are you doing there?"—I anſwered, "I am keeping up the fire to frighten wild beaſts away."—"Who are you?"—"An unfortunate travelling ſtranger."—"How came you here? where is your houſe?"—I replied, as I had uſually done before, that I was an Arab, and had been ſhipwrecked. When they heard that I underſtood the language, they aſked me to go with them, and promiſed me, on that condition, food and lodging. I left my fire burning, and followed them. We went on for two hours, then ſtopped for the night at the foot of a hill, in a cave that had been particularly formed, and ate of what proviſions they had with them.

them. The perſons were in number ſix-and-twenty, and were of the race of the negroes, who live on the confines of the kingdom of Wohjagtam. They are free, being ſubject to no king, and carry on a conſiderable trade of barter between the coaſt and the remote inland country. From the Portugueze, Engliſh and French, on the coaſt, they procure utenſils of iron, mirrors, Nuremberg wares, &c. for which they give ivory, gold-duſt, ſkins, &c. in exchange. They are generally favoured by all nations with which they have intercourſe, are never put under reſtraints, nor are ever diſturbed in the enjoyment of their natural rights. They owe theſe advantages to their poſſeſſions, the Europeans being glad to obtain from them the natural productions of the country; and the kings in the inland parts being, on the other hand, well pleaſed to procure, through the hands of theſe negroes, looking-glaſſes, iron wares, beads, rings for the ears and fingers, with various other things, in exchange for their gold-duſt. Whoever moleſts them, if they complain of him to the kings, is always either put to death or ſold for a ſlave. They deal alſo in ſlaves, which they bring for ſale to the Europeans on the coaſt. They call themſelves Taomuh. Their whole number does not exceed two thouſand perſons of both ſexes. They would not believe but that I was a Chriſtian; yet did not treat

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me worſe on that account, as they were well acquainted with Europeans. They expreſſed their readineſs to convey me to my countrymen, when they ſhould next return to the coaſt, or to the iſland of Fernando, whence they were now coming. I told them that this was not the neareſt way to my native country, but that I muſt go farther inland. With this they were well pleaſed; and they told me I might have an opportunity of travelling alſo with them the very way I deſired to go.

On the 30th we reached the confines, and paſſed the night between two ranges of hills on the river Tron, in a part that divides the territories of three different nations. On the weſt-ſide thoſe hills extend into a part of the kingdom of Bahahara *, which they divide from the kingdom of Wangaoa. As the part of the mountain on the ſouth-ſide is the boundary of the kingdom of Wohjagtam, which is farther limited by the above-mentioned river. That river riſes from the lake Rihma † (Burnu)

* This kingdom has no place on the map which I have in my hand. No geographer gives any account of it. According to the account of the negroes, its name ought to be written Bahahara.

† This lake derives its waters from the river Niger, is about a day and a half's journey in length, and four miles broad, and has

(Burnu), and runs to the ſouth-weſt. By mid-day we reached their tents, on the confines of Bahahara. The inhabitants of the huts received me with earneſt joy and curioſity, ſuppoſing me to have come with their friends from the iſland of Fernando. When, however, they heard that I was not a Chriſtian, but an Arab, they became leſs civilly diſpoſed towards me. At this I was ſurprized, it being ſo ſtrikingly oppoſite to the feelings and conduct of other people of Africa on ſuch an occaſion. But I learned that the Arabs and Moors were ſworn enemies to the trade of theſe negroes. From this place goes every year a great caravan, which in twenty days paſſes the kingdom of Furno, and has frequent contentions with the Moors by the way. The attendants of the caravan go armed and on horſeback. I now heard, though my comrades had talked differently, that a caravan was ſoon to ſet out for Wangara, there to diſpoſe of the goods which they had brought from the iſland of Fernando. Upon further enquiry I learned, that I might, without any material inconvenience

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has three conſiderable rivers which take their riſe from it. 1. The Kahmgtho, running to the ſouth-eaſt. 2. The Trangoht, which runs ſouth-weſt. And 3d, The Gambaru, which takes its courſe to the eaſt. Beſide theſe three rivers, this lake feeds a number of ſmaller ſtreams, which are, however, often dry.

to myſelf, travel with that caravan; and beſides, in their company, I might paſs the river Niger, over which it would be impoſſible for me to go alone. I therefore aſked thoſe who were going on this journey, to allow me to accompany them. They were not willing; but ſaid, that when I ſhould have arrived with them in Wangara, I ſhould ſoon fall into the hands of the robbers of thoſe parts, who would ſell me for a ſlave. This did not hinder me from aſſuring them that I was willing to go with them, and to take my chance as to whatever might be my fate.

This ſmall nation is much more civilized than moſt others, carrying on an intercourſe with the Europeans, cultivating the ground, and furniſhing itſelf with annual ſtores, &c. The goats of this country are remarkably large and fat, becauſe they are well fed and kept in the ſtate of domeſticated animals. This nation once inhabited a different part of the country, where they lived in ſubjection to the King of Haouſſa. Thence they were expelled by the Moors of thoſe parts. They came firſt to Tambucta; and not thinking themſelves in that place ſufficiently ſecure, retired to this country where they now live in tranquillity and ſafety.

On the 9th of November there ſet out on the intended journey an hundred and forty armed men

men on horſeback, I following them on foot. At noon we reached the village of Wadgaju, where we refreſhed ourſelves and the horſes with food. That I might not be left behind by the caravan, I aſked one of the company if he would allow me to ride his pack-horſe; and he gladly agreed to the propoſal. After we had left the village which belongs to the kingdom of Bahahara, or Bahahora, we were obliged to alight from the horſes, and to drive them before us over a ſteep hill. I now learned that we were not travelling by the accuſtomed road, which led for the ſpace of twenty or four and twenty German miles acroſs a country, in paſſing which it would have been neceſſary to carry with us much forage for the horſes.

On the 10th, we travelled all day, either over or between hills. About noon we came to the village of Ohwuto. It conſiſts of about eighty huts, and is inhabited by negroes. Theſe people raiſe on their hills melons and gourds, ſome of which we procured, but not without paying very dear for them. We continued our journey to the north-eaſt, and came to two poor villages, where we could procure nothing, and were obliged to paſs the night in the open air.

On the 11th, we had the mountains at a ſmall diſtance from us; and till the 16th continued our journey along a good level way, without coming to any villages.

On the 16th we reached the village of Yomy. On the preceding day ſeveral perſons from the caravan had gone, on account of their traffic, to Mooha, a ſmall town in the kingdom of Wangara. Theſe ſent a meſſage, on the evening of the 16th, to inform us, that they were going to the other ſide of the lake Burnu, and hoped to rejoin us in Wangara.

We were this evening to ride over a part of the mountain; and though it was dark, I having neither ſaddle nor pad on the back of my horſe, was unable to continue my journey with the company. If I rode quick, I fell from my ſeat, and when I rode ſlowly, my companions told me that I muſt ride faſter, and keep up with them. As I had fallen ſeveral times from the horſe, and was conſiderably hurt, I at laſt told my companions, that I could no longer keep up with them, but would continue my journey on foot. This they would not agree to. They ſaid that theſe mountains ſwarmed with robbers and beaſts of prey.

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They therefore put me by force on horſeback again, and two of the beſt riders were directed to keep near me. We then proceeded with renewed ſpeed, and by day-break we reached Fahja. There reſumed my intention of ſtopping, becauſe I found myſelf unable to ſtand, and was ſore all over my body. However, after we had taken ſome hours reſt, I was obliged again to get on horſeback, and go on. Scarcely had the horſe begun to move, when I was ſhaken from his back, and fell ſenſeleſs to the ground. Having revived, I found myſelf in the cottage of a good-hearted negro, who told me that my comrades were gone on, but had left ſome meal and dried fleſh for my uſe. I could neither walk nor ſtand, and at laſt found myſelf in a fever. I lay in deſpair on the ſtraw, and more than once wiſhed for death. I had beſides been brought out of the dwelling-houſe to the hut in which the goats lay. Fever is there unknown; and when the good people ſaw me writhe my body under it, they thought I was ill of a peſtilential diſeaſe. Yet they did not wholly deſert me. A humane negro, ſeeing me drink a great deal of water, prepared me a decoction from roots and green leaves, which, though diſagreeably bitter, threw me into ſweating and ſleep, by which I was much refreſhed. For twelve days I had twice a day a fit of the fever. And I

believe that my recovery was chiefly owing to the favourable efficacy of the negro's decoction.

By converſing with the people who came about me, I learned that the way to Wangara was very unſafe; that there were robbers in the deſart through which we muſt paſs to it; and that Wangara was not ſo large and fine a place as I had ſuppoſed. On the whole I concluded, that I could not now do better than turn back for a few miles, and take the road to Bahahara.

For my lodging and the little proviſion I had taken here, I gave the good-natured negro two florins, for which he returned me hearty thanks, and preſented me with meal and a fine melon. As I went out, he was alſo ready, and conducted me over the mountain that I had paſſed the night before. At mid-day I came again to Yomy, obtained there milk and meal from my old hoſt, and then travelled farther to the north-weſt.

During the two next days I ſaw no huts, but had a tolerable road, and found fruits of all kinds, as well as here and there good ſprings. This country ſwarms with oſtriches, whoſe eggs are a ſecurity to the traveller for a good dinner.

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About five in the evening I reached fourteen ill-built huts, where the inhabitants were dancing on the feaſt day, and obtained permiſſion to ſtay with them. Without having ate or drank, I threw myſelf down behind a hut, and ſlept till the next morning, when I found myſelf covered with a goat's ſkin. A young man brought me fleſh, meal and milk, converſed with me whilſt I was eating, and imparted to me very good tidings. When I had told him that I was from Syria, (for I changed the name of my country, leſt the ſame accident ſhould befal me as had done a little time before) he ſaid, that when I came to Bahahara I ſhould find the caravans that were come from Syria. I thanked him for the news, and aſked him what I was to pay for my eating? He replied, that they never permitted ſtrangers to pay here for any thing. He went away again, but ran back ſoon, bringing the agreeable intelligence that two inhabitants of the place were travelling to Wohmy to fetch ſalt, whom I might, if I thought proper, accompany.

On the 8th, I ſet off with theſe people: we travelled over a beautiful plain, but were very much oppreſſed by the heat, and arrived exceſſively fatigued at a village. At the firſt huts we begged for a night's lodging, and obtained our requeſt

immediately, but we found a very poor hoſt, who could not let us have, even for our money, either victuals or drink. We gave him money, therefore, and ſent him to the Doriſata, or judge, to buy ſome proviſions of him. He ſoon brought back fleſh, meal, and alſo the money. We were ſurpriſed; but he told us, that the Doriſata had charged him to ſay, that benevolence and hoſpitality ſhould be exerciſed towards ſtrangers, that he could not accept of payment, but that he ſhould be happy to ſee his gueſts if they could come to him for a few minutes. We viſited him next morning, and then travelled three leagues farther over eminences and hills, to Yandoka, a hamlet with about two hundred houſes. Here I breakfaſted once more with my companions, of whom, as they were to ſtay here, I took leave, and proceeded on my journey alone. I ſoon reached a mountain that might be about ſix leagues in length, and covered with date and cotton trees. Upon this mountain I ſtopped, as I found that I could not for ſeveral hours reach the city of Bahahara.

On the 10th, in the forenoon, I came to the above-mentioned city, where I was inſtantly taken into cuſtody by ſix ſoldiers, and carried to the King's reſidence. He ſent word to the guard that

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as he could not ſpeak with me this day, they ſhould convey me back again, and take good care of me. They brought me to a goat hovel, and gave me food in abundance. On the next morning an order came to carry me to the King. I followed, and was introduced to him. As I entered, ſeveral queſtions were propoſed to me by one of his Miniſters,* ſuch as theſe: Why I was come into the country? Whether I had brought any preſents for the King? Whither I was going? and, Whether I was a chriſtian? I replied, I conſidered my moſt direct and ſafeſt road to be through this country. I am an unfortunate ſeaman, who has loſt all his goods, and not a chriſtian. I deſire no aſſiſtance, except a night's lodging, and, if convenient, meat and drink for a day: but if my preſence is diſagreeable to the King, I am ready to leave the town immediately. I obtained permiſſion to ſtay, as the King himſelf intended to ſpeak to me, was then re-conducted to my hut, and provided with victuals and drink. Here I was very well off till the 14th: I ate, drank, and ſlept; but now

* The King underſtood my language, but his ideas of greatneſs obliged him to ſpeak to me through the Miniſter; he only ſpeaks by word of mouth to the officers and grandees of his court. It was a very great proof of royal favour and condeſcenſion that he afterwards entered into perſonal converſation with me.

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my condition was altered. An officer fetched and carried me to the slaves' huts, where I was obliged, next morning, to get up very early, and, on the command of the overseer, to feed the horses, then beat the dates, and at last carry the hunting implements, which were a spear, two fusils, and a water-vessel, to the wood. This was my occupation for a few days only, for as I was once carrying the King's fusils to the wood, I examined them attentively. The King observing this, asked me what I was looking at. I replied, to see whether I could not repair them, as they were at present in a bad state. The lock had probably not been cleaned out or oiled for several years, and was covered all over with rust. The King, after looking earnestly at me, asked, whether I would put his arms into a better condition? and on my consenting, he told me, that I should, on that very day, have another dwelling, and better accommodations.

It has been mentioned before, that there are people travelling round Bahahara and the neighbouring countries, whose employment is to clean and repair fire-arms; and it may hence be supposed that I should find but little occupation. The following relation will rectify this mistake;

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Some years before my arrival, the King of Haouſſa declared war againſt the King of Bahahara, and did him conſiderable injury. The gunſmiths, as I may here call them, had juſt at that time put in good order the arms of the laſt King, and were on the point of travelling farther. The King iſſued an order that they ſhould not depart, but remain at his reſidence, leſt they ſhould clean and repair the arms of his enemy. But as they would ſet off, after this order, ſince nothing more was to be gained in the place, the King ordered them to be taken up, caſt into priſon, and kept there till the war was ended. From that time they would never ſet foot again in the kingdom, though the King gave them every poſſible aſſurance of ſecurity.

On the ſame evening a roomy hut was prepared for me near the King's palace. I had victuals and drink whenever I required either, and a ſlave to wait on me. I now took my own time, worked at my leiſure, but made myſelf of great importance by my work. On the third day I preſented to the King the firſt piece that I had repaired, was praiſed to the ſkies, and diſmiſſed with aſſurances of royal favour. A ſhort time after, I was called again to the King, and inſtructed to clean and repair all the ſoldiers' pieces, and to teach a few ſoldiers

diers how they might manage their arms themſelves. With reſpect to the firſt point, it was impoſſible for me to give a ſatisfactory anſwer, but I repreſented to the King that as I could not make new locks and ſprings, I could not repair all, though I could moſt of the ſoldiers' arms. He condeſcended to accept my repreſentations, and deſired me to do only what was poſſible, as the arms might ſtill be uſed without lock or ſpring. I enquired ſome time after how this was done, and learned that the ſoldiers who went with ſuch arms into the field, held either a lighted match or a coal to the pan, and thus fired their guns.

My time paſſed now very pleaſantly; I worked when I choſe, and at leiſure hours walked about the town, both to form acquaintance, and to learn the manners, cuſtoms and uſages of the country. Very often I accompanied the king to the chace, and thus enjoyed a great deal of diverſion. The kind would frequently preſs me to take a wife, and he did not ſeem diſinclined to reſign to me one of his four hundred concubines; but I excuſed myſelf, by ſaying, that I had already in my own country a wife and three children, whom with his permiſſion I would fetch and bring back with me into his dominions. At the beginning of March, 1788, the King informed me, that the time drew near,

near, when, on account of the badneſs of the water at this ſeaſon, he ſhould leave Bahahara and retire to Zogo, where a canal, derived from the river Gambia, ſupplied the place with good and freſh water. I could eaſily perceive that I was to accompany him, but I was determined, either with his leave, or privately, to proceed on my journey. Two days before the King's departure I received actual orders to prepare for the journey, and to accompany his majeſty. I thanked the King for his order and his confidence, but petitioned, at the ſame time, that he would permit me to prepare for my journey home, that I might be able to return to him before the rainy ſeaſon. "How many days journey," ſaid the king, "are there to your houſe?"—"More than thirty," I replied.—"You ſhall then have two truſty perſons to accompany you thither and back again."—"Your gracious favour," I anſwered, "I cannot except, partly becauſe it would be impoſſible for me to keep theſe perſons on my journey, and partly becauſe their arrival in my country would be much talked of, and might move the King to ſhut me in priſon, to prevent me from returning: for I am under the neceſſity of keeping my own King's guns in order, and cannot therefore come away by day, but muſt take an opportunity of getting out of the country privately by night, to come hither again." On this

repreſentation

repreſentation I obtained permiſſion in a ſhort time to leave the country. On the 13th we marched out of Bahahara with the whole court, that is, with twenty prieſts, four hundred men on foot, two hundred on horſeback, and about a hundred of the King's wives.

Bahahara is about a league in length, and three quarters of a league in breadth, contains few houſes, but a great many huts conſtructed with ſtraw and palm leaves, and plaiſtered around with mud.—The town is ſurrounded with double palliſadoes, contains a hundred temples, as wretchedly built almoſt as the huts, and four ſtreets, for the huts are placed in five rows. The palace is, as well as the other houſes, only one ſtory high, but very extenſive, for it occupies a ſixth part of the town. It is ſurrounded by a wall, built with flints and ſtones, five feet high, and three feet wide, but of very irregular conſtruction. In the court-yard ſtand nine ſeparate buildings, in which reſide the prieſts, the concubines, and the officers. On the north ſide of it is a quadrangle, ſurrounded with ſtones, in which the horſes of the nightly guard ſtand at night. The king's reſidence is on the ſouth ſide, and conſiſts of four apartments, which might be taken for ſtables. One of them I plaiſtered with mud, and painted with a green colour,

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drawn from young palm leaves and tamarind juice, which afforded the king inconceiveable pleaſure. There are two market-places in the town, the one near the palace for fruits and corn, the other on the weſt ſide of the town for fiſh, fowl and cattle. The traders, of whom there are ten or twelve, have the Mondays and Wedneſdays, according to our diviſion of the week, for trading days, on which they hang up their wares for ſale on poles ranged in order. There are alſo two yearly markets, frequented by foreign traders, from the diſtance of twenty days journey: but as neither of them was kept during my ſtay in the kingdom, I can ſay nothing further about them.

Our march out of the town and over the mountain was very ſlow, yet I could not conveniently keep up with it, for though I had the honour of going in the firſt ranks, yet as I was laden with two fuſils, a veſſel in which were three pots of water, ſome pieces of fleſh, two tortoiſes and very nearly a buſhel of meal, and as the weather was exceedingly hot, I was obliged to ſit down upon a ſtone. My comrades laughed at me, but were rebuked by the commanding officer, who thought that I was ill, and inſtantly announced it to the King. By his order my two fuſils were taken from me, and a horſe was given me, on which I

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ſoon recovered myſelf. In the afternoon we arrived at Kaharatho, where we found huts prepared and every thing in order: twenty men had been ſent three days before to make the neceſſary preparations.

Kaharatho ſcarcely deſerves the name of a town, for the huts are very ill conſtructed, and the inhabitants are too lazy to procure ſufficient wood, though it is only two leagues from them. Hence they live in half tumbling huts, or frequently, as I have ſeen, day and night in the open air. This place is ſituated on a large plain, through which runs the above-mentioned canal. At a diſtance beyond the plain are mountains, with fruit-trees of every kind, on whoſe fruit the inhabitants live all the year through. Fiſh, land and water tortoiſe, and fowl of all kinds, are found here in great plenty.

Before I continue my narrative, let me here inſert ſome account of this country, its conſtitution, manners, uſages, and other objects on which I made, during my ſtay in it, actual obſervations.

This kingdom is nine days journey from Mangara eaſtward, and twelve days journey weſtward from Tambuko. Its length from eaſt to weſt is

about

about ſix days journey, and from north to ſouth three days journey and a half. It contains three cities, Bahahara, the metropolis, which is in the heart of the country: Mahoora, on the weſtern ſide, and Kahoratho, on the north-eaſt, about a day's journey from the metropolis. The ſoil is fruitful, and is here and there cultivated. There are wild and tame animals, and fiſh in very great abundance. The Gambia flows through a part of the country to the north-eaſt, and carries off the water of two ſmall lakes. On the mountains, which go through the country, from the eaſt to the north-weſt, there are many fruit-trees, among which the date tree is the principal: and the vallies produce good paſture for horſes, oxen and goats. In the waters and rivers of this country, there are, as geographers maintain, crocodiles. Of the manners, cuſtoms, and uſages of this nation little need be ſaid, and even that may be thought ſuperfluous, ſince ſo many perſons have deſcribed the manners and cuſtoms of the negro ſlaves, who are carried into Aſia and America, and make an article of trade in this as well as the neighbouring countries. The King is ſupreme, his ſubjects are at his diſpoſal, ſo much ſo, that he may even ſell them.* Next to him in importance are the prieſts,

* Many of his ſubjects, when they cannot find ſupport in their villages, betake themſelves to the King, and work as ſlaves

but they cannot oppoſe the King in any thing, after he has decreed it. In every village there is a Doriſata, ſuperintendant, or judge, appointed always by the King himſelf. Each town has three judges: in general officers, who if they ſtand well in the King's favour, very often decide at their own diſcretion. The King's forces conſiſt of ſixteen thouſand infantry, and three thouſand cavalry. The latter are in very bad condition, they have neither bridles nor ſaddles for their horſes, but to guide them uſe a few ſtraps. There is a traffic in dates, cotton and ſkins, to Syomohatony, ſix days journey from Tamſiuko, and ſtill farther by water and in caravans.

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for their living, but they are in general ſold to the ſlave-dealer to make room for others.

CHAP. XII.

Journey of the Author from Kahoratho through the Villages Abatamy, Gahmeeh, and a Country without Water—Deſcription of the Bijong-fruit—Arrival of the Author at the firſt Border-village of the Kingdom of Houſſa, where he is very ill-treated by the Samtygootys, a Nation of Robbers, one of whom, however, protects him, and ſets him forward to the Gambouru, or River Niger—The Author comes to the Village Congao, where he is ſeized and conveyed to Houſſa, the Metropolis—At Houſſa he is conducted to the King, and taken by him into the Royal Service——Some envious Perſons try to ruin him in the King's Favour; but he ſtrengthens himſelf in his Friendſhip, by performing ſome Carpenters and Smiths Work—Remarkable Example of the King's great Love of Juſtice, by which the Author eſcapes from Danger—By his Acquaintance in the Town, the Author gains Information reſpecting the neighbouring Nations, and makes himſelf acquainted with the Road to Great Barbary—Deſcription of the War between the King of Houſſa and the King of Wangara—The Houſſans preſs on to Wangara, the Metropolis, and take it—The Author is an Eye-witneſs of the Battle

—Conditions of Peace—Deſcription of the City of Wangara—Return to Houſſa—The Author eſcapes out of this Kingdom, and turns towards the Kingdom of Feene, which is only at a diſtance of three Days Journey and a Quarter—An ample Deſcription of Houſſa and the Royal Reſidence—The Author travels, as a Gunſmith, through the Villages of Jelly and Pyggebſity to Feene, where he repairs Arms, for which he is well maintained and paid—Here he lives ſix Months very happily, and then travels to Silla, with Inſtruments, Cloaths, and Proviſion, being furniſhed with Letters of Recommendation, in a ſmall Caravan of the Country.

ON the 17th of March I proceeded on my journey. The King made me a preſent of two hundred ſhells and ſome proviſions, and ordered two guides to attend me. I turned to the north-eaſt over a mountain, bordering on the plain, in which Cahoratho is ſituated. I ſtopped a little time only in Abatamy, but paſſed the night at Gahmech, where my guides left me. On the following day I did not find a ſingle village in my road, and my lodging for the night was on a ſharp-pointed rock. Both here and farther on there was abundance of fruits and eatable roots, but there was a great want of water. I ſearched the vallies, and the cleft in the rocks, but not a drop of water

was

was to be found; ſo that I was forced to travel on to the 23d without ſeeing an individual, or obtaining any water. On that day I ſaw a few huts, and joyfully haſtened to them, but found them uninhabited. The inhabitants had forſaken them on account of the want of water, and had taken up their reſidence for ſome time in another part of the country. Hence I turned more to the eaſt than to the north, to go round a mountain which was to the north of me, and came about evening to a beautiful wood, where I found all ſorts of fruit, particularly the bijong,* with which I ſatisfied my hunger and quenched my thirſt. I made a fire and laid myſelf down by it, but was diſturbed in an hour by the viſit of ſix men, who had been ſitting not far from me, and on ſeeing the fire, had come forward to examine by whom it was lighted. They ſet themſelves down by me, and informed me they were the inhabitants of the huts which I had found forſaken, and that they had made other

* This fruit is like quinces, has a red colour, ſweet taſte, and is of the ſize of a hen's egg. The inſide, which is of a pale red and mealy, has no ſeed in it. The tree producing this fruit has a white bark, large circular leaves, and ſtrong branches like our oaks. The inhabitants of the country make mats of the leaves for the covering of their huts; they dry the fruit in the ſun, ſcrape them fine, and make cakes of their duſt.

huts behind the wood, and were come hither to gather fruit. They remained with me, and in the morning I followed them to their huts, where the firſt thing I aſked for was water, which I obtained in abundance. It was brought from the river Gambouru*, at a little diſtance from the huts. Here I enquired which road I ſhould take, what nations I ſhould find, and whether I could travel ſafely. They adviſed me to keep on the north ſide, and I followed their directions. A little hill was before me, which I aſcended, and here I found ſo many ſcorpions, that at every ſtep I trod on ſome of them. I had turned a little too far to the north-weſt, and about evening came to a village, which I might have reached by noon. As I ſaw no inhabitants before the huts, I preſumed that they were forſaken, and was going into one of them; but on my ſtepping in, two negroes jumped up and made an attack on me. I cried out, I ran, but they did not deſiſt till they had knocked me down, and then they quitted me. As ſoon as I had a little recovered, I took courage and limped ſlowly on to another hut. Here I found a young girl, who ſeemed to take pity on me. I ſhewed her my back and my loins, which were bloody, ſeized her hand, and

* This is the river Niger, which here goes by a different name,

made

made every geſture to excite compaſſion; for neither the girl nor the barbarians, who had ill-treated me, underſtood my language. She pointed to me to ſtay where I was, then ran out, fetched her father, and brought me in a piece of dried fleſh. The old man ſpoke a few words to his daughter, and queſtioned me by ſigns, whence I came, whither I was going, and what I wiſhed to have? He winked at me, but his daughter took me by the hand and led me to the hut. All the inhabitants now aſſembled, ſome making ſigns, as if they would again beat me; but the old man prevented them, and led me into the hut, where I ſpent the evening, with no ſmall anxiety for the future. Before the other inhabitants of the village were up, the old man conducted me to the river and ferried me over in a boat, made of two trees, ſtripped of the bark and tied together.

This village, as I learned afterwards, does not belong to the kingdom of Bahahara, but to Houſſa. The inhabitants being borderers, they are for the moſt part robbers, living firſt at one place then at another, and are called Samty-goety. They were formerly ſubjects of the kingdom of Gratulagi (Kaugha), but were thence driven away on account of their robberies. They poſſeſs no cattle, have no knowledge of agriculture, and muſt lead

miſerable lives; for they never ſet out on their plundering excurſions, till they are compelled by hunger. The Houſſans, to whom I came afterwards, were much aſtoniſhed that I had eſcaped ſo well from theſe robbers; for travellers, they told me, were frequently murdered by them. Their number amounts to fifteen hundred ſouls. They give themſelves no trouble to bring up children, but ſell them, and ſteal others in their ſtead who are grown up.

On the 26th I ſaw two more villages, but I avoided them, aſſuaged my hunger with fruit, and, at night, ſlept in a tree, that I might not fall a prey to the lions, whom I heard roaring on all ſides.

After a walk of ſome hours, I came to Congao, a village inhabited by Houſſans, who would have prohibited my entrance, on a ſuſpicion, that I was the forerunner of the ſlave-ſtealers. When they heard, however, that I could not ſpeak their language, and therefore could not be one of the robbers, they conducted me to a goats' hovel, where, whilſt they were foddering the goats, I got ſome meal and milk. When the goats were driven out the next morning, I would have quitted the hut, but was thruſt back, and the door barred againſt me. About mid-day, an old man opened

opened the door, looked at me attentively, and then by ſigns ordered me to follow him. When we came to his hut, I found there about an hundred men collected, who queſtioned me by ſigns whither I was going, whether I had money, &c. &c. I endeavoured by ſigns to anſwer theſe queſtions, and to excite their compaſſion, ſhewed them my back and my loins, which were black and blue, from the blows I had received from the robbers. This produced an effect, for they brought me ſome tortoiſe, milk, meal, and fruits; but in an hour after I was obliged to return back to my hovel.

On the 28th of March, before day-break, four men armed with ſpears came to my hovel, gave me meal and water, with which I filled my bottle, and then ordered me to follow them. As reſiſtance would have been vain, I took up my little baggage and followed them. We travelled to the north-eaſt over a plain, where we ſaw ſome ſcattered villages, but did not go near them. At mid-day we reſted by a lake, that had been dried up; then aſcended a mountain covered with fruit trees and long graſs, and on the other ſide came down to Joomako, a village containing forty-four huts, where we paſſed the night together in the ſame hut. By the appearance and geſtures of the inhabitants,

bitants, I could perceive that they pitied me, and they gave me to underſtand that I ſhould have no reaſon to complain of my deſtiny. I was ſo exceedingly tired, that I could not take a morſel of food, which was brought in great abundance, but fell aſleep. Early in the morning we continued our journey, but I was ſoon obliged to ſit on the ground, as my feet were ſore, and the negroes walked very faſt. They had pity on my ſituation, made bandages for my feet, and walked ſlower. I followed and kept up with them till the evening. At the fourth village we came to this day, we took up our quarters for the night, and ſoon went to ſleep. This village, called Zooto, conſiſts of about ſixty huts, and is ſituated on a fruitful plain, about three leagues from the river Niger; and here barley, Indian corn, and gourds are raiſed. On the next morning they gave me ſome ointment for my ſwelled feet, and out of compaſſion for me, reſted till mid-day, when a dinner was got ready for us, conſiſting of gourds dreſſed in Okonnota ſauce *.

* This ſauce is of a pale green colour, and is made from berries, about the ſize of our cherries. They are preſſed, and then the juice is boiled to a ſyrup that is not ill taſted. This ſyrup is uſed inſtead of butter or greaſe, in cakes and other things. The tree, which produces the berries, is like the fir-tree, and, from the bottom to the top, ſhoots out branches and leaves obliquely. It bears the whole year round both bloſſom and fruit.

This

This diſh is conſidered as a very great delicacy, but I was not fond of it, for it melted before I could get a morſel into my mouth.

After dinner we ſet off again and climbed a ſmall mountain, from whoſe top we ſaw a beautiful plain lying below us, with Houſſa at a diſtance in the back ground, and near to us the great river, the Niger. Here the country ſeemed to be entirely changed: as far as the eye could reach, I ſaw huts, houſes, charming groves, paſtures with goats, horſes and camels; beſides men on foot and on horſeback, engaged in various employments. This ſpot, I may fairly aſſert to be one of the moſt beautiful countries, or rather the moſt beautiful country in all Africa. It was a good hour's walk from the hill to the Niger, which we intended to paſs over; but ſix Moors in the Oſikatho, or ferry-houſe, gave a prohibition to the ferrymen, would have ſent my conductors back, and detained myſelf. While they were queſtioning me, as I did not underſtand their language, I could make no anſwer, but remained ſilent. This ſtrengthened their opinion that I was a Chriſtian; and they told my conductors, as I was afterwards informed, that they would not permit me to enter into the city. My comrades would willingly have had me ſent back again, but the reward would then be loſt

which

which they expected to receive from me; they objected, therefore, to the propoſition of the Moors, and at laſt a capitulation took place: our conductors were ſent over the river to the little town Booſu, and I was in cuſtody detained by the Moors. Here is a guard always ſtationed to take notice of ſuſpicious people, who wiſh to croſs at this ferry, and to ſend them in cuſtody to the King. The guard is not, however, faithful to its truſt, for they ſometimes take a man for themſelves, and ſell him to the ſlave-dealers; or ſend the Chriſtians whom they ſeize, to the coaſt, to the Chriſtian traders, and thus gain a conſiderable ſum for their ranſom.

On the following evening, our meſſengers came back, attended by three armed Moors on horſeback, who were to be our eſcort; and at day-break they conducted us over the river, where each perſon is obliged to pay ſix zimpo for his fare. We ſoon came to Booſu, a ſmall lively town, containing about two hundred houſes, and a hundred huts, and ſituated about half a day's journey from Houſſa. Here the caravans which go from Houſſa, Feene, Silla and Tambuko, to Wangara and the kingdom of Mohopharo, ſtop to lay in proviſions, and fodder for their horſes, which are much cheaper here than at Houſſa. We were carried to the Ahomokoni, or judge, who firſt entertained

us

us hoſpitably, and then queſtioned me, by an interpreter, on the purpoſe of my journey. When I had anſwered his queſtions, he endeavoured to make a bargain with my conductors, to whom he offered ſix hundred zimpo for my perſon, that he might afterwards ſell me at a much higher rate for a ſlave: his offers were rejected, and they appealed to the King's order, that all foreign travellers ſhould be brought before him. We were now to be eſcorted farther, by ſix perſons with arms, and brought to the metropolis, to the King. The diſtance was three German miles, but the way did not ſeem tedious to me, as people were conſtantly paſſing us, and various objects excited my attention. It was quite dark when we entered Houſſa, which is ſituated on a hill, and may be ſeen from a very great diſtance. The King had retired to reſt, and we were obliged to ſtay at the guard-houſe, where we were very well entertained, and particularly with ſome excellent goat ſoup.

About eight o'clock in the morning, we were brought to the palace, and preſented to the King. He put ſeveral queſtions to me; and my travels, of which he wiſhed for a circumſtantial account, intereſted him particularly. To convince him that I was not a ſpy, and to ſatisfy his curioſity, I drew my journal out from my waiſtcoat, and related to him

him ſelect paſſages, ſuch as I thought would give him the moſt pleaſure. The interpreter wrote on a piece of wood various matters of intelligence, which he then delivered to the King; who after reading them, ordered that victuals and drink ſhould be given to me; that I ſhould be kept in his houſe as a ſervant, and provided with a robe. This was inſtantly done, and I laid aſide my ſheep-ſkin and waiſtcoat. The robe was, according to the cuſtom of the country, made very long, and of a reddiſh linen; and the number of royal ſervants was encreaſed, by my admiſſion, to eighty perſons. Our employment was chiefly to attend the King daily, twice to the temple, and once to the place whence he iſſued his orders; and when he went out of the city, we ſupported his chair by turns: for the laſt purpoſe, eight perſons generally were employed, ſo that after ten weeks, each man's turn came round again. After I had been there a fortnight, the King was pleaſed to take a journey to Boofu, and to make ſeveral viſits from that place. For this journey I was to prepare myſelf, as my turn was come; and it gave me great uneaſineſs, as the bearers are accuſtomed to go on a trot. At firſt, I went on very well, but as no halt was made, I became ſo weak and tired, that I fell to the ground. The Moors, my comrades, would have raiſed me up again: but as I could not help myſelf,

myſelf, they drew their poles from the chair, and were going to beat me. I began to cry out vehemently that the King might hear me, who ordered them to ſtop, made ſtrict enquiries into the matter, and ordered one of the Moors who attended him on horſeback, to diſmount, give me his horſe, and take my place. This drew on me the hatred of ſeveral of the attendants, but, out of reverence to the King, they kept it ſecret; particularly as they obſerved that he treated me with kindneſs. After an excurſion of ſix weeks the King returned back to his reſidence, and on his departure, gave orders that I ſhould not be a bearer, but accompany him on horſeback: I did ſo, as he ordered, and on my return gave back the horſe. As no work was given to me, I made a little employment for myſelf, and particularly uſed to viſit a man engaged in carpenters and joiners work, who was very happy to ſee me, as he was in hopes of gaining from me much inſtruction. I made at his houſe a four cornered table and a box; not indeed ſo well as an European joiner, for I had not the neceſſary inſtruments, but uſed a knife inſtead of a chiſſel, and ſtones inſtead of a fine plane. After I had gone about ten times backwards and forwards to this man, the King ſent for me, and prohibited my walks in future into the city; for ſuſpicions had been excited againſt me, and they had endeavoured to perſuade him, that

that I could not have any good intentions. I exculpated myſelf by ſaying, that I had done nothing amiſs, and had gone occaſionally to the carpenters, merely becauſe I was one of that trade. This pleaſed him, and he replied, that, as I was a carpenter, he would give me employment. I undertook it, and he ordered immediately wood to be brought, and gave me permiſſion to ſpend two hours every day in the city. I made a cheſt firſt for the King with eight drawers, and then a ſmall cabinet, which I painted with red and yellow; both pieces gave him the utmoſt ſatisfaction, for he was continually looking at them, ſending them firſt to one place then to another, and putting in or taking out ſomething. I next made three pair of knife and fork handles out of bone, with ſilver rings, on which I engraved ſome letters of his name, M. H. Y. (Maohaouſſary), and poliſhed the whole as well as I could: theſe he received with heartfelt ſatisfaction, and promiſed that I ſhould ſoon be rewarded.

One feaſt-day I petitioned for leave to take a walk before the town, to look around me, and the king not only granted my requeſt, but gave me a paſs, which was a ſtick of wood with the royal arms, half a tyger engraved on it, and added, that I might ſtay away till ſun-ſet; when I was to attend him to the temple.

temple. I now went out of the north gate, towards Walrafua, a village about a league from the city: as I drew near to it, three men came from it on horſeback, and directly up to me, taking me for a deſerter, and ſaying, that I ſhould immediately return to the city, or they would carry me thither bound as a priſoner. On my refuſal they alighted from their horſes, and attacked me with their arms. I ſhewed them my paſs, which they ſeized, then tied my hands, fixed me between two horſes, and ſo dragged me into the city to the king. He was told that I had intended to run away, but had fallen into their hands. The king was aſtoniſhed, as he had given me a paſs, which he now demanded; and they put it into his hands, ſaying they had taken it from me to prevent me from putting my deſigns into execution. One of them inſtantly invented ſeveral falſehoods, aſſerted that I had attacked them, and the like. I ſaid not a word, but ſimply liſtened to their accuſations. The king was ſtruck with my conduct, and now aſked me whether theſe complaints were well-founded. I exculpated myſelf, appealing to the liberty which had been aſſured to me in the paſs; and I repreſented to him, that as I was not well acquainted with the language, theſe people might probably have miſunderſtood me, and miſconceived that I had affronted them. The king was very mild during

the whole examination, and ſeemed particularly deſirous to give me confidence. At laſt he gave orders that I ſhould be taken into cuſtody, and that the chief accuſer ſhould ſtay till the next day to ſee the manner in which I was to be puniſhed. I was wretched in the extreme, thought that my death drew near, and had not got a wink of ſleep, when four ſoldiers on the following morning came to me, with orders to follow them. All the way I went, I ſaw people moved with pity for me; but here and there ſome were ſtanding, who ſeemed to rejoice at my fate. On the place where I was to be puniſhed, thirty foot ſoldiers, and twenty cavalry had formed a circle, in the middle of which was a buffalo's hide ſtretched out, and near it ſtood ſix young men, of whom two of the ſtrongeſt had twiſted thongs in their hands. I trembled from head to foot, and was very near fainting, as I expected either death or a very ſevere flogging. As ſoon as the king arrived with his officers, he ordered the principal accuſer to be called, who ſprang into the circle with great vivacity and pleaſure. The king now queſtioned me whither I was going? I anſwered to Wahaſua.* Where did you find

* This is the way to Feene, by which many people eſcape privately out of this country.

ſtranger?

this ſtranger? ſaid he to the accuſer, who anſwered, on the way ſide behind Wahaſua. In an an inſtant the king ordered him to be ſtript, to be thrown on the buffalo's hide, and to receive a hundred laſhes on his belly. Every one was aſtoniſhed that the puniſhment deſigned for me, ſhould be aſſigned to the complainer; but they were ſoon better inſtructed by the king's ſpeech: "Let no one deceive me, or act unjuſtly by a ſtranger, or endeavour to bring down upon him unmerited puniſhment." The wretch was forthwith driven away, and ſent beyond the borders of the country; I was placed in his office, and had his horſe. The king now informed me how it happened that he had diſcovered the exile's criminality. He had obſerved that this was the ſame man, who on the journey to Boofu, had alighted from his horſe, and was obliged to be a chair-bearer in my room. He had perceived alſo, that this man looked maliciouſly and ſcornfully at me, and had thence inferred that the complaint was laid out of revenge. His two comrades, whom he examined ſtrictly, confirmed his ſuſpicion.

I now undertook to petition the king for leave to depart; but he would not conſent, ſaying, you muſt obey my orders. The Matially (an under officer) of the Moors then took me with him, gave

up to me my horſe, with a halter, and a goat-ſkin inſtead of a ſaddle, at which I was aſtoniſhed. As I perceived that I could not eaſily accommodate myſelf to this furniture, but ſhould probably expoſe myſelf to great danger, I reſolved to beg the king either to let me proceed on my journey, or to place me at leaſt in ſome other office. On the following morning I was to appear before him: he aſked me inſtantly whether I could ride, to which I anſwered in the negative. You muſt learn then, he ſaid, for I have thought of a better place for you, if you will ſtay with me. I was afraid now to petition again for my departure, as he oppoſed it, and talked of my longer ſtay; for if I had been ſtrenous in my petition, I ſhould have run the riſque of being ſent to his brother-in-law, Soonahaty,* where I could not depend on many days' good treatment. I reſigned myſelf to my fate, determined to take the firſt opportunity of eſcaping, and learned to ride in a ſhort time, that is, to ſit faſt on my horſe whilſt I was loading and firing my gun. I was in attendance about the king's perſon

* King of Zanfara, who was a man of a very cruel diſpoſition. His preſent wife was ſiſter to the King of Haouſſa, and beſides her he kept four hundred concubines, of whom, ſuch as no longer pleaſed him were ſold to the ſlave-dealers, and in their place others were fought for in the country.

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when he was carried out, or rode on his great camel, which was led by four perſons; the reſt of the time I employed in cutting little trifles, or going about the town to make enquiries concerning the neighbouring nations.

Twice the caravans from Weſt Barbary paſſed by in their road to Wangara, which I would willingly have joined, but I could not accompliſh my purpoſe. I made an acquaintance now with the richeſt trader in the town, whoſe name was Koobi, who kept on foot conſtantly two caravans, with a hundred and ſixty beaſts of burden, and ſeveral ſlaves, and was a man of conſiderable buſineſs. One of his ſlaves, a facetious active young man, entertained me ſometimes with the account of his travels; and from him I obtained the route of the journey into Great Barbary. The rainy ſeaſon now came on, in which the king never went out, except merely to the temple, or to give his orders in the court of the palace. I had thus more time to make ſecret preparations for my eſcape, exerciſing myſelf in the pronunciation of the difficult words in the language, and learning, from the above mentioned ſlave, the moſt uſual expreſſions in the languages of the neighbouring nations. During this interval, the king ſhewed me a fuſil, of which the butt-end was broken, and aſked me

whether the carpenter of my acquaintance, was ſkilful enough to make another. I replied that I would ſhew him the ſtock, and taking it with me, I made a new ſtock, which ſo pleaſed the king, that he made me a preſent of fifty zimpo.

At the end of the rainy ſeaſon I was determined to ſlip away privately, but my purpoſe was fruſtrated, as war broke out between my king and the king of Wangara. We took the field firſt, and our army was muſtered by the 14th of July. As the rainy ſeaſon was not entirely gone by, our ſoldiers were obliged to march half the day up to their bodies in water, but they were chearful, and in high ſpirits. The king of Wangara could not conceive it poſſible for our army to advance through vallies filled with water into his territories; but he was miſtaken. Our king alſo made uſe of an artifice, that the king of Wangara might not diſcover the march of our army.

On the 22d of July, about mid-day, an officer (a herald) came from the enemy, guarded by four Moors, to the metropolis, with a declaration of war. This was written on ſmall white bands of leather rolled round two poles. On delivering them, he added, that the king his maſter would ſoon fetch them back again. Our king received it

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in a gracious manner, treated the officer moſt hoſpitably; but gave ſecret orders for his army to be prepared to march, and then told the officer, that, when the water had retired from the plains and vallies, he would carry the poles back, or in other words, begin the war.

On the 23d, before ſun-riſe, the infantry marched onwards, and was followed, at noon, by half of the cavalry. The hoſtile officer wiſhed alſo to return on this day, but the king deſired him to ſtay, and promiſed to accompany him on the day following, that he might not be inſulted.

On the 24th at noon, the king marched with his officers and the herald, and took me with him, in his body guard. On the firſt day we came to Taahafa, a little town, with about two hundred huts, where five hundred Moors joined us.

On the 25th we paſſed over the Niger with ſome loſs, for we could not prevent the drowning of twenty men in the waves, the river being very much ſwollen, and the cavalry, which could not be ferried over, were obliged to ſwim through on horſeback. We that day reached Maatoh, a village with forty huts, in the valley through which the Niger flows.

On the 26th and 27th we marched over a chain of mountains to the eaſt, and came at mid-day to Crahoto, the Golden Mountain. Here we halted, and the herald was ſent back to his King with the meſſage, that King Maohouſſary was coming with all force to pay him a viſit in his own country. As far as Cahſuto, a little town in Wangara, the herald was eſcorted by a guard of twenty men. As ſoon as he was gone, news was brought that the infantry was now upon the enemy's ground, waiting for farther orders.

An European army, except that which Buonaparte led over the lofty mountains of Switzerland, would never attempt what I here ſaw done by troops without diſcipline. We had now again before us the two monſtrous ranges of mountains, which we had already climbed over by another way, and here the paſſage was far more difficult and abrupt, ſo that I really thought it impoſſible to conquer it; but I ſaw that done, which I thought could never have been executed. At day-break the King iſſued his orders to the officers, and in half an hour the cavalry, with us, took its poſt, ſhook their firelocks, and raiſed an immenſe ſhout, which was re-echoed by the mountains. They cried out—*Oſothſugo, koato aqulaty* (death and hell ſhall not deter us): they ruſhed up the mountains inſtantly,

inſtantly, pieces of rock tumbled down, but not a man was hurt. The royal tents were now ſtruck, and it was my turn to climb up the mountain. I got off my horſe, and with great difficulty reached the top. The King ſat quiet upon his camel, ſmoked a pipe of tobacco, and was not in the leaſt diſcompoſed.

A new obſtacle preſented itſelf: for at the bottom of the mountain on the other ſide, an arm of the river Niger was to be paſſed over. The king remained on his camel, which was guided by ſlaves ſwimming, and they paſſed through in ſafety. I followed on horſeback, and was equally fortunate; yet I felt great pain in my feet, for the cords that I uſed inſtead of ſtirrups had rubbed the ſkin from my feet, and the blood flowed from them. We had now the ſecond mountain to climb over, and during this arduous taſk evening cloſed upon us; upon hoſtile ground, at the foot of the mountain, we halted and pitched our camp. At two leagues diſtance from us we ſaw clouds of ſmoke and fire, raiſed by the infantry, which had marched onwards, and was already employed in plundering deſtroying, and burning. In our camp this excited great joy, which was diſplayed in ſhouts and ſongs. On the next morning powder and ſtones, inſtead of ball, were diſtributed throughout the whole

whole camp, to ſervants, ſlaves and ſoldiers, and even to the prieſts, that we might reſiſt any attack which, however, was not expected. At mid-day ſixty-two priſoners were brought in, and then conveyed farther in our rear. The fate of theſe people might well raiſe pity and compaſſion, for they were miſerably treated; ſome were ſhot, others cut down, others wounded with ſpears; all were naked, for every thing had been ſtript off them, and their huts were burnt to aſhes.

Here were neither hoſpitals, nor ſurgeons, nor preparations, of any ſort, for the care of the wounded; and when the priſoners complained of their pains, wept and howled, by the king's particular favour they burnt their wounds. We marched on very ſlowly, for we only this day arrived within two leagues of Kahſuto, where we encamped again. Through the whole night a firing was heard, and officers were continually coming with reports to the king, of which I learned nothing. At day break a hundred of our army were brought in wounded, and thirty of the enemy priſoners. We now heard that the main army was attacking Kahſuto, which was obſtinately defended by the enemy. Our ſlaves were ſent off to reinforce the army, but they were not wanted, for they had ſcarcely been gone an hour when we

we ſaw the flames ariſe from Kahſuto, and ſoon received the intelligence that the enemy had retired, after ſetting the town on fire. We now advanced, as the main army was marching on, and the whole day we had a bad way through thickets, and over ſandy plains, and ſaw ſeveral villages burning.

We encamped by the river Emog, on whoſe oppoſite ſide was the main army. This river runs from the north and flows ſouthward, through the whole land of Wangara. Here we found ourſelves uncomfortably ſituated, for the plain near the river was here andthere ſtill under water; there was nothing but ſlime and mud under our feet, and we could not light a fire, much leſs take any repoſe. On the right hand indeed there was a high hill, but we could not turn thither, as we wiſhed to keep up a cloſe connection with the main army. They who had horſes ſat the whole night upon them, as the only way of getting any reſt. At daybreak we were ferried over the river and marched towards the metropolis. As ſoon as the enemies army appeared in ſight, the baggage was ſent into the rear, under the guard of forty ſlaves, and fifty ſoldiers, and the king took upon himſelf the command of the army, and advanced. After a few hours the attack commenced with a ſhouting and howling on both ſides, ſo that we ourſelves were alarmed

alarmed at it. Our army, which had not reſted for ſome days, was ſeveral times driven back, but it always returned to the attack. The battle remained undeciſive till the evening, at one time our army at another that of the enemy retreated; but at length, when night came on, our army took poſſeſſion of the field, and the enemy retreated into the city. We took two hundred priſoners, but our plunder was inconſiderable. The brunt of the war was now over; for in the whole enemy's country there were no more open plains, where both armies could oppoſe each other; nothing but thickets, woods, ſmall vallies and mountains, covered the whole country.

I obſerved that both armies were entirely unacquainted with tactics, and that every thing depended on courage and ſuperior ſtrength. The battle laſted ſeveral hours, yet in all that time our people, and probably the enemy, ſcarcely fired twenty times. The army drew back every time the guns were charged, and then advanced again: there was alſo a want of powder. We reſted two days, and as, on the third, no offers of peace arrived we advanced farther. We now laboured under a ſcarcity of proviſion; that which we had brought with us being conſumed, and in the enemy's country none was to be found. Hence the king iſſued a pro-

a proclamation, that it was not adviſeable to retreat for proviſion, and that he who wanted food muſt advance farther with him, and conquer the metropolis. What a king does the army muſt do alſo; and we advanced, and we marched the whole of that day and half of the night without finding any nouriſhment for either man or horſe. At day-break we were ſtill a league from the city, which we could ſee very plainly; every way that we turned our eyes men were to be ſeen in multitudes, either of our own, or of the enemy's army. Our troops were to make the attack, but the enemy anticipated us by ſuddenly ruſhing down upon us from a hill which ſurrounds the city on the north ſide, and the battle commenced with the utmoſt impetuoſity. The fight raged on every ſide, and we ſhould have been loſt, if the Moors had not fought heroically, and at laſt preſſed on and taken poſſeſſion of the city. As ſoon as they had entered it they ſent an expreſs to the king to give him the intelligence; and we received orders inſtantly to charge, and to follow the king into the city. We followed joyfully, expecting to find proviſion for man and horſe, but we were deceived, for not the leaſt particle remained; that which the fugitive inhabitants could not carry away with them, and what remained in poſſeſſion of thoſe who ſtaid behind, was conſumed by ſuch of our army as firſt took

took poſſeſſion of the place, and who had ſet the city on fire on the north ſide. The king gave inſtant orders that the fire ſhould be extinguiſhed, and then took counſel with his officers what farther ſteps ſhould be purſued. I took up my quarters in the former dwelling of an officer, where I found every convenience except what was neceſſary for the ſtomach. For thoſe indeed who had had no ſhare in the plundering, a little meal was diſtributed, but this was not ſufficient to ſatisfy us for a few hours. The following was a day of reſt for the whole army: the king, however, was fully employed in making preparations. I attended him through the city to ſee whether any proviſion could be procured, but we ſaw no ſigns of any, and every where the greateſt miſery prevailed. Mothers and children proſtrated themſelves on the ground before the king, and cried out to him; he diſregarded them, and ordered, that if they did not retire, but hindered the paſſage, they ſhould be put to death. I was extremely affected, and felt an averſion to the king, though I well knew that here, in time of war, compaſſion is laid aſide, and at other times I had perceived in him many proofs of a ſympathizing diſpoſition. I ſoon after changed my opinion, for that very evening he commanded that the army ſhould leave the city the next morning, but not ſet it it on fire, as is generally the caſe, nor

nor carry away its feeble inhabitants as priſoners and ſlaves, unleſs they were in arms, but leave them undiſturbed in their huts.

The city of Wangara is a league in length, and nearly half a league in breadth; with ſix rows of houſes and huts, and three principal ſtreets, which run in a line from north to ſouth. The houſes are built of mud and unhewn ſtones; the huts of mud and reed-graſs. At each end of a ſtreet ſtands a temple, and the middle of the town ſerves for a market place, as there the croſs ſtreets run through the principal ſtreets. The palace is built of mud and plain ſtones, ſurrounded by a wall ſix feet high, but here and there out of repair, and it has a miſerable appearance. The town is ſurrounded with paliſadoes, which are in ill condition and rotten. On the ſouth ſide of the town is a water-pond ſix feet deep, where the cattle drink, and whence, in time of ſcarcity, the people fetch their water.

At day break we left the city and retired to our old camp on the borders, at the foot of the mountains; the cavalry led the way, and the infantry followed.

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On the 23d an officer came from the enemy with propofals of peace. The king accepted them, on condition that the King of Wangara would come himſelf and treat with him. This took place, and a mutual contract of friendſhip and peace was entered into on the following points: 1. The King of Wangara ſhall give every year to the King of Haouſſa or Houſſa, twenty ſlaves. 2. The King of Wangara ſhall aſſiſt the King of Houſſa when he is attacked by other nations, for which he ſhall retain the plunder which his people have made in this war. 3. The cattle which the ſubjects of the King of Wangara have driven out of the kingdom of Houſſa ſhall be reſtored. 4. Both Kings confirm the freedom of trade between the two nations.

As ſoon as peace was concluded, the two Kings treated each other in a very friendly manner, ſmoked tobacco together, converſed on different ſubjects, and waſted not a moment's thought on the unfortunate perſons who had been taken priſoners in the campaign, and of courſe conſigned to ſlavery; for they were left with the power which had taken them. The war coſt on both ſides about a thouſand men: ſeveral villages and towns were deſtroyed, and many thouſand inhabitants deſpoiled of their huts and their property. On the 20th of

August

Auguſt peace was proclaimed; and on the 28th we returned back to our metropolis.

In this campaign I tried to form ſeveral intimacies, particularly with ſome of the Moors, from whom I endeavoured to gain ſome intelligence uſeful to me in my farther travels. I was fixed in my reſolution to take the firſt opportunity of eſcaping, and going into the kingdom of Feene, which is about three days journey and a quarter from Houſſa: but of this expedition I will ſay nothing, till I have given a fuller deſcription of the country which I had made my reſidence for ſeveral months.

The kingdom of Houſſa is the moſt beautiful country that I have ſeen in Africa, in my whole way from the Cape. It borders eaſtward on the kingdom of Mophaty or Zanfara, northward on the territory of Fomingho, weſtward on the kingdom of Feene, and ſouthward on the kingdom of Bahahara. The river Niger flows through part of the country which it fertiliſes; it is alſo very advantageous to commerce, for many veſſels go from Tambuko, or Tombuctoo, to Boofu, and their merchandiſe is conveyed farther in caravans. This country is very fruitful, and if it were inhabited by a civilized people, would attract great wealth

to itſelf. It abounds in animals of every kind; poſſeſſes a ſuperfluity of wood, and various fruits. The mountains produce ſalt, and ſaltpetre; the woods, honey and wax: and if the inhabitants would ſearch for them in the bowels of the hills, they would find numerous treaſures. There are properly three kinds of inhabitants in this country. 1. The Samtygoctys who dwell on the ſouthern borders. 2. The Kahmoſans on the eaſtern ſide. And, 3. The Houſſans in the middle. Moſt of the inhabitants wear long coloured linen mantles, which are faſtened round the body, and inſtead of ſhoes thongs of leather, which are bound croſswayes over the foot. Around the head a coloured linen or woollen cloth is bound. The ſoldiers alone wear round the head a red cloth made of goats hair or cotton, but in other reſpects they wear the uſual dreſs.

The Moors have ſhort red mantles of linen; officers and traders are generally clad in ſilk. The men are large and ſtrong, and ſhew great courage in the field: the women are of leſs ſize, and agreeable in their perſons. Men and women are of a clear brown colour, with flat noſes, beautiful white teeth, and large eyes. The Moors look whiter, and are of middle ſtature; they are not natives of the country, but come from the deſert of Sahara,

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and ſerve as ſoldiers for their food and cloathing. They can all ride well, and by their ſkill and activity keep the enemy in conſtant employ. They reſide in towns and villages in their own huts and houſes, but are in no eſtimation with the natives. They take great pleaſure in ſtealing, but do not exerciſe their ſkill in this art; for he who is found guilty of ſtealing, receives a certain number of laſhes on the belly from the perſon whom he has robbed, and is then driven out of the country. The natives are a good tempered people, who will neither inſult a ſtranger, nor ſuffer him to be inſulted. Every one takes all poſſible pains to entertain the ſtranger who addreſſes him, and then to ſet him on the right road, which they are particularly attentive to, leſt the Moors ſhould fall upon and rob the ſtranger, or carry him off privately and ſell him. In their houſehold they are cleanly and fond of order. Before any one goes to his work he ſays his prayers, either in the open air or in the temple. On bad weather they do no work in the fields though it ſhould be neceſſary, but they are more given to agriculture than any of the nations that I had hitherto viſited. The Moors are Mahometans, and the natives Heathens. Here are prieſts in plenty, but they have no privileges over the other inhabitants, and muſt take care of their lands and houſehold affairs if they wiſh for a maintenance.

They ſuperintend the education of children, and generally live in the temples. Circumciſion is eſtabliſhed and practiſed every full moon; the child may be either one day or twenty-ſix days old. The art of writing is known here, and children to exerciſe themſelves in it uſe their boards ſtrewed with ſand, on which they write with fiſh or other fine bones. From the ſixth to the tenth year the children receive education, and from that time are accuſtomed to domeſtic labour. For the whole education of a child the prieſt is rewarded with a goat.

The feſtivals are announced by the prieſts; for example, the feaſt of the new moon, on which they go to the temple at ſun riſe, walk about with their pupils, till the congregation is aſſembled, when they make their prayers ſtanding, while the audience is lying proſtrate with their faces toward the ſun. The children ſtand by in a circle, and ſeem to be very devout. When prayers are over, the infants, if there are any, are brought forward for circumciſion. When this is finiſhed the prieſt lays the circumciſed child on the ground, delivers a ſermon, and then returns the child with various ceremonies to its mother. The temples are conſtructed with great ſimplicity; in the villages they are made, like the huts, of reed-ſtraw and thatched with palm-leaves; plaiſtered with mud in the in-

ſide,

ſide, and painted or rubbed over with a red colour which is found in the country. In the towns they are built with rough ſtones, and remarkably ornamented within: that is, one ſtone is painted blue, another red, a third black, and ſo forth: and ſometimes they are adorned with figures engraven upon them.

The King is ſupreme, and enjoys unlimited authority over his country. He has, properly ſpeaking, no miniſters; his officers perform the office of counſellors in the towns; but cannot decide without his approbation on affairs of any importance. He is very ſtrict in the adminiſtration of juſtice; puniſhes ſlight offences oftentimes with thirty or ſixty laſhes on the belly, which are laid on by thongs of leather twiſted together. Thieves are generally hanged, and in the following manner: a poſt is fixed in the ground, to which two pieces of iron are faſtened, that run about half a foot out of the wood, are crooked before, and have ſhanks like a fiſh-hook: on theſe the malefactor is hanged under the chin, and his hands and feet are at the ſame time tied together to them. One hanged in this manner lives in general from ſix-and-thirty to eight-and-forty hours: ſometimes the puniſhment is mitigated. The malefactor is hanged by

the neck upon the hooks, and then remains alive only about two hours.

The military force conſiſts in eighteen or twenty thouſand native infantry, and ſix thouſand Mooriſh cavalry. Moſt of the ſoldiers carry guns and large iron axes in war time, the others lances four feet long. The King goes always himſelf into the field, and commands the army. He is dreaded by his neighbours, though they are in poſſeſſion of much ſtronger armies. The trade carried on in and through this country is conſiderable, to which its ſituation and fertility is very favourable. The caravans halt here, take in proviſions and fodder, and make arangements for their return. The exports from this country are manna, dates, and cotton to Tambuko; amber, gums, and muſk to Barbary; ivory, ſkins, and oſtrich feathers to the kingdom of Tookahat.*

Houſſa may be eſteemed one of the largeſt cities in Africa, for it is half a day's journey in length, and two German miles in breadth.†

* This kingdom is about twenty days journey from Houſſa, and borders on the coaſts of Guinea.

† Mr. Mungo Park has inaccurately placed this city at the diſtance of two days journey from the Niger; depending on the account given to him by an ignorant perſon.

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I could never learn exactly the number of its inhabitants, or of their huts and houſes. There are nine ſtreets from eaſt to weſt, named after the nine firſt months of the year: 1ſt, Joch. 2d, Waahatiy. 3d, Teethojoty. 4th, Saawoo. 5th, Nimjoto. 6th, Nahary. 7th, Terankjato. 8th, Milikotoola: and 9th, the Sattomially ſtreet, that is, 1ſt, the Fleſh. 2d, Fire. 3d. Lion. 4th, Calf. 5th, Porcupine. 6th, Camel. 7th, Moon. 8th, Dark: and 9th, Commerce Streets.

Beſides the principal ſtreets, there are ſixteen croſs and half ſtreets: they are not cloſely paved, but covered with ſand to a conſiderable height. The houſes and churches are, for the moſt part, of ſtone and lime, and are not above one ſtory high. They are not built cloſe, one to another, but with paſſages between them, to prevent danger from fire. I was told, that in this town alone there are two hundred and fifty churches. Here are alſo four market-places; one for men or ſlaves; a ſecond, where the merchants of the caravans expoſe their goods to ſale; a third for fleſh or cattle; and the fourth, a place for exerciſes. The caſtle is on the ſouth ſide, and is reckoned very ſtrong; it is ſurrounded with a double wall, and a deep ditch. In the town and caſtle are uſually three thouſand men in garriſon. Here are manu-

factures of linen and earthen wares, which are conveyed by the caravans to other countries for ſale. There are reckoned to be in this town three hundred merchants, who carry on a conſiderable trade, and even furniſh out for themſelves caravans, by which their traffic is widely extended. Strangers are protected in the exerciſe of a free trade here. Numbers of Jews come at ſtated times and exchange ſilver, gold, ivory, and materials for dying, for iron wire, ſwords, gun-powder, balls, looking-glaſſes, &c. In the ſuburbs there are better and finer houſes than in the town itſelf, though the former are inhabited only by ſmiths and potters. An hour's walk to the weſt of the town, is a brook on which there is a bath for the King and his officers: it is covered with ſtraw and palm-leaves, and on the inſide lined with cotton. The water iſſues hot from the ground, and throws up a quantity of gold duſt: ſo, at leaſt, I was told, but I do not vouch for the truth of the report, as I was never in the inſide of the great bath, it being death to enter it without the king's permiſſion. I obſerved, indeed, that the King had gold-duſt to exchange, though there was none publicly gathered within his territories.

Every year, in the month of September, when the weather is the fineſt of the whole year, the King

King goes to a lodge which he has at Boofu, and there exercifes his foldiers in arms. For the purpofe of acquiring more information, and acquainting myfelf with the environs, I often went, with the king's permiffion, to the fuburbs and other adjacent parts. The only reftraint I fuffered was, that, by the King's command, I was attended by a Moor, who had orders to accompany me every where, and to protect me againft all injury. Since a former accident, the King had given notice, that whoever fhould fuffer me to run into any harm through my ignorance of their cuftoms and manners, fhould fuffer death. Though this was, on the one hand, very agreeable to me, as affuring me that no one would do me any harm; yet, on the other, it had the unpleafant effect of making every perfon take to flight at fight of me. I was therefore obliged to take another courfe to effect my purpofe. I went no more abroad, but remained at home under pretence of illnefs. The officer who commanded the Moors afked me, on the fecond day, what was the matter with me? I anfwered, that I was ill of a fever. The King no fooner was informed of my condition, than he enquired of the prieffs what could be done for my recovery. They advifed, agreeably to my wifhes, that I fhould bathe once a day. The king fent notice to me, that I muft go thrice a day, and bathe in

in the ſmall lake before the town, for the recovery of my health. I anſwered, that I was too feeble to go ſo far. A Moor then received orders to conduct me thither, and to take all care of me. For eight days I remained under cure, without having any hope of effecting my purpoſe, as my attendant never left me for a moment. On the ninth day I pretended to be very weak, and ſaid when we went out in the morning, that I ſhould not return immediately, as I had permiſſion to remain till the evening. My attendant believing me, ſaid he would then go back to the town, and in the evening return to fetch me. I went toward the lake, and my companion returned to the town: but ſcarcely had he turned his back upon me, when I ran off as faſt as I could, and bent my way towards the kingdom of Feene. After walking about two hours, I fell in with ſome Moors on horſeback, who aſked—whither I was going? I anſwered, that being in ill health, I had been ordered by the King to take exerciſe for my recovery. They believed me, but bade me not go farther that way, becauſe there were uſually robbers in the low woods to the north-weſt. I thanked them for their good advice, turned to go a different way, and ſaid that I would walk another hour, and then return to the town. They rode on, but did not take the way to the town, a circumſtance at which

I rejoiced,

I rejoiced, as they might otherwiſe have given information which way I went. I then paſſed on as quick as poſſible, and thought I ſaw here and there ſeveral people in the fields; I avoided them. Arriving at a wood, I reſted myſelf there for an hour, and then proceeded on my journey. I had for a long time kept my compaſs and my journal under my veſt, in a piece of goat's ſkin, faſtened with a ſmall thong, that things of ſuch conſequence might not, by any negligence, be left behind me in my flight. I ſaw men here and there; but no one detained me. I ate ſome dates, and thought not of other food, but only of my ſafety. Beyond the wood I ſaw ſeveral other villages, but entered none of them, as I ſuppoſed them to be inhabited by Moors. In the night I approached two villages, and leſt I ſhould miſs the right way, addreſſed myſelf to ſome Moors, who ſuppoſing me to be upon the king's buſineſs, made no attempt to detain me, although I was known to them. On the third day, I reached the kingdom of Feene, rejoiced to find myſelf once more at liberty. Between this and Biledulgerid is an extenſive waſte, named the Deſert of Salhara.

In the morning of the 17th of September I met with a troop of Moors on horſeback, who aſked me who I was, and whither I was going? I anſwered

ſwered, that I was a gun-maker* of Bilcdulgerid, and came hither in ſearch of work. "Go to Feene, there you will find work: you are not, however, on the proper road; you muſt go farther to the right." I thanked them for their information; and as I was renewing my walk, took the liberty to aſk them for ſome fleſh and meal. They aſſured me that I ſhould be able to procure both at the next village. It was named Jelly, and conſiſted of fifty huts, which were all ſo built, that they might with little difficulty be taken to pieces. As this place is not far from the Niger, and is liable to be overflowed in the rainy ſeaſon, its inhabitants go at that time of the year for two months to the mountains. After making here a plentiful meal on flour and crab's fleſh, I continued my journey to the mountain by a deep miry path, in which I often ſunk to the knees. The mountain was bare, and preſented to the view nothing but rocks and ſand. Its eaſt-ſide is, however, inhabited. I

* In Haouſſa I had ſeen people of this deſcription, and though not quite ſo dark in complexion, yet I could ſcarcely be thought a foreigner, while my body and features were dark with dirt, and my hair curled juſt like a gun-maker. Theſe are allowed to travel every-where, to make and mend arms; and they have no ſettled reſidence. It is common in November that they come hither from Barbary; but I meant to ſay, that, on account of war, they would not let me paſs ſooner.

ſpent

ſpent the night in a village whoſe inhabitants ſupport themſelves by gathering ſalt, and carrying it for ſale to Feene and Sille. They were poor, but they gave me ſome meal and lodging for the night.

On the 18th I entered a fertile plain, at the diſtance of an hour's walk from the river Niger, a fine village, named Pygohſity, inhabited by Arabs and aborigines of the country, and conſiſting of an hundred houſes. The governor of this place, whoſe name was Jonhaty, received me in a very friendly manner, and as he heard that I was a gun-maker, aſked me to repair his arms. I told him, with ſecret uneaſineſs but without any confuſion of manner, that I had been robbed of my tools, and muſt firſt try to recover them. The good man heartily pitied me, and as he was very deſirous to have his arms mended, brought me an old knife, a ſmall hammer, with a pair of pincers, and aſked me to try if I could not, with theſe at leaſt, ſomewhat improve the condition of his weapons. I made a trial, and he was ſatisfied. One thing left me ſtill open to the ſuſpicion that I was not a gun-maker, and therefore a character different from what I pretended to be, namely, that I did not ſpeak the accuſtomed dialect of thoſe people. I underſtood indeed ſome words and phraſes of their language, but could not ſpeak it myſelf. The gun-makers

who

who are accuſtomed to come into theſe parts are very expert in ſpeaking all the languages of the countries into which they travel for work. It is the Mongrareſh tongue that is ſpoken in Barbary. In Houſſa, the Somathaleſah is the common language. In this reſpect I did the beſt I could: and as the village chieftain was little ſkilled in this art, my endeavours paſſed not unſucceſsfully. I ſtaid here two days, and mended ſome arms as well as I could with the indifferent inſtruments which were put into my hands. I aſked no money for my work, but received as a preſent ſome wire, a pair of pincers, and a hammer.

On the 20th I ſet out again, and paſſed on my way ſome huts, and alſo a village. In the laſt ten hours journey to the town of Feene, I was taken under the care of a Moor and carried to the town of Jonhaty. He was ſurprized that, being a gun-maker, I did not ſpeak the language of the country. My excuſe was, that this was the firſt time in my life that I ever travelled into theſe parts. But though my hair was curled, and the colour of my body ſufficiently dark and dirty, yet he ſaw ſomething ſuſpicious in my appearance which did not fail to provoke his enquiries. He entertained me this night in his houſe, and next day informed the King of my arrival. The King's orders were, that

he

he ſhould find work for me, keep me in his houſe, and attend to my convenience. My hoſt accordingly erected a temporary wooden hut for me to work in, gave me his own weapons to repair, and then made my arrival known to his neighbours. I was not ſuffered to want meat or drink, but I was forced to work hard, as the people were exceedingly impatient to have their arms mended. One morning my hoſt bethought him to aſk me why I went not to the temple to prayers? I anſwered, that I would gladly have done ſo, if I had not ſo much work to perform, but was now ready to go with him. I took my upper garment and followed, and ſo behaved myſelf, that I was taken by all to be a perſon of the ſame religion with themſelves. It was indeed not difficult for for me to go through the different ceremonies, as I had ſeen and had taken part in them in Houſſa. Beſides, theſe people are not ſuch bigots as thoſe of many European and Chriſtian countries, but think thoſe ſufficiently religious who go often to the temple and to prayers. I have ſeen Moors come to the temple with the tobacco-pipe in their mouth, without giving offence. I had been already a month here, without attending to any thing elſe than my work; and as I went daily to the temple, I now became more known, and got more work. Many of the merchants brought me guns and ſwords

ſwords to repair and ſharpen, and paid me very well for my work. At the end of a quarter of a year I had earned means of ſubſiſtence for the whole year, beſide a great deal of cloathing, of which my landlord ſaid I ſhould be robbed by the way. The King again took ſome notice of me, being induced by what the Moors ſaid of my work and my inoffenſive conduct. He ſent therefore for my landlord and aſked him how I worked and behaved myſelf; and, as this man alſo gave a favourable account of me, the King ſent for me himſelf, gave me his damaged arms to repair, aſked me how I happened to come into his country, and when I would come again? I anſwered as I ſuppoſed would be agreeable to him, that I ſhould ſtay only while I could find work. He was pleaſed with my reply, and diſmiſſed me with aſſurances of his favour. As my hoſt himſelf was a man of few words, I converſed, when not at work in my hut, with the ſlaves who had been ordered to aſſiſt me, and by that means learned the language of the country. To improve my acquaintance with thoſe to whom I was indebted for preſents, I aſked my good landlord to carry me to wait upon them, that I might tender them my thanks. He took me firſt to the merchant Soomo, who had given me a mantle that had been worn, but was ſtill good. This man was very friendly and kind. He made them ſet before

me

me a melon and ſome goat's milk, gave me a ſmall ſaw and a chiſſel, and promiſed to do every thing in his power for me. Another gave me a knife, a a piece of cloth for a turban, and ſome nails. After I had repaired and ſharpened the King's arms, I made for my landlord a ſmall table and a go-cart for a child, which excited much wonder, ſo that there was more work of this ſort required of me than I could poſſibly engage to do, as I was determined to proceed on my journey. It was, however, impoſſible to go ſtrait towards the borders of Biledulgerid, as thoſe vaſt deſarts were occupied by men who lived ſolely by rapine: I might indeed go weſtward; but even there, if taken for a Chriſtian, I ſhould probably be very ill treated.

I had already remained here ſix months without finding any opportunity of travelling with a caravan. Great anxiety was entertained reſpecting a large caravan which comes annually from Tunico, and proceeds to Tombucto: on former years it had arrived and departed before this time. It was ſuppoſed therefore, ſince they had not yet arrived, that they muſt have been plundered and diſperſed by the way. At laſt, my landlord told me, that as the arrival of the great caravan was now deſpaired of, a ſmall caravan was therefore preparing to ſet out for Tombucto, with which I might tra-

vel. He likewiſe offered to recommend me to the attention of his brother, who dwelt in that town; and accordingly gave me a ſmall roll of linen, on which were written certain characters, which was my letter of recommendation to his brother. I then took leave of my friends, the merchants, who gave me proviſions for my journey; and with their good wiſhes in my favour, ſet out on the ſeventh of April.

CHAP.

CHAP. XIII.

Deſcription of the Town of Feene, and ſurrounding Territory—Correction of the Narrative of Munga Park—The Author proceeds from Feene Nahga, where he takes ſhipping, and ſails on the River by Metatah and Praſiet, to Silla. Deſcription of the Town of Silla. From this Place the Author proceeds with a Caravan to Muta, Saatata, and the Canoko or Gold Mountain, on the Border of the Kingdom of Nylokka, to the Siegmartans, a free Tribe, inhabiting Caves—Deſcription of the Sandy Deſart. The Company proceed to the Arabs, living in Huts, and to the Brave Muhojadenes, a ſtrong and handſome Race of People,—and once attacked, but without ſuffering any detriment, by the Cacoaterenes—Remarks concerning that laſt Nation. On the 24th of May the Caravan aſcended a great Hill: From the 25th to the 30th they continue their Journey through the Sandy-Deſert. On the 1ſt of June they arrive at a Village in the Kingdom of Watmeth, and there reſt for a Day to refreſh themſelves—On the 5th of June the Caravan croſs over a Chain of Mountains, and ſwim with difficulty through the River Sampi, which is greatly ſwollen.

They then paſs over a Sandy Plain, and arrive on the Confines of the Kingdom of Tamohata or Targa. They are attacked by a Mooriſh Horde, loſe two men, and a Camel, but reach, at laſt, the Mountains bounding the Deſart of Sahara.

OF the nations inhabiting between Feene, the deſart of Sahara, and the conſines of Biledulgerid, I ſhall give an account hereafter, as well as of many of theſe in the deſert of Sahara. Here I mean to ſpeak only of the town and country of Feene.* This town lies on a barren eminence, which in the rainy ſeaſon, in the months of June and July, is entirely ſurrounded with water, ſo that you cannot reach, on any ſide, to above half-an-hour's diſtance from the town. Thoſe whoſe buſineſs obliges them to go farther, muſt have a horſe or a camel, and are in danger of being drowned. The town is about two hours walk in circumference, and is in the beſt ſtyle of building that is known in theſe parts. There are four principal ſtreets, and in the middle a market-place, where you may find a good deal of both African and

* Mungo Park has erroneouſly repreſented this town as lying beyond Haouſſa, and deſcribes Silla as two days diſtant from it. But Feene is full three days journey from Silla. You may go either by land or water.

European

European goods. The latter of theſe are brought by the caravans, and conſiſt of looking-glaſſes, buttons, needles, Nuremberg goods, iron utenſils, &c. On the weſt ſide ſtands the caſtle, ſurrounded with a wall which, on one ſide, has a connexion with the wall of the town. The walls are of ſtones and pebbles of red colour: but the houſes, though ſome of them are two ſtories high, are conſtructed of ſtraw, leaves, wood and clay.—There are in all, about three hundred houſes, and a thouſand huts. The town conſiſts of two parts; one of theſe, containing the houſes, extends between eaſt and ſouth; is named Konko Horroh Jamgala, that is, the free place or town of the hill; and is inhabited by merchants, prieſts and other perſons of eminence. The other part, extending between weſt and north, is named Hiny Daho Konkoa—the Black Land Hill—probably becauſe the huts inhabited moſtly by Arabs and poor Moors, ſtands on a black ſoil. Beſide eighty public temples and moſques, there are alſo in the houſes of the gentlemen ſeveral private temples. But what I had not for a long time ſeen, here were eight fine public wells, built round with walls of ſtone, and having handſome winding ſtairs, that led down to the water, in each of them. They did not afford ſpring water, but in the rainy ſeaſon were filled with rain-water, and were, at

other times, ſupplied by ſluices from the Niger. They are encloſed and placed under the direction of one or more reſpectable perſons, who have under them inferior people, whoſe buſineſs is, to open and ſhut the wells. They are never opened by night unleſs when caravans arrive, and then to afford water to the people and their cattle.

For extinguiſhing fires, ſand, not water, is uſed. Each houſe has commonly ſand in readineſs upon it, ſo that it does not eaſily take fire, even though the next houſe be in flames. The King reſides here but four months in the year, paſſing the reſt of it at Silla, at other towns, and at ſome of his lodges. The Arabs follow agriculture; for, though the ground be ſandy, it affords abundance of good vegetable produce. It is manured by being laid under water, partly by other more laborious means. Lemons, gourds, barley, Turkey corn, with ſome dates, tamarinds and plums, are its chief produce. Fruit-trees do not thrive here, which is probably owing to the moiſture in the atmoſphere from the rains and floods. Beſides, the fruits cannot be eaſily ſaved from thieves. In this town are various handicraftſmen, ſmiths, potters, linen-weavers, carpenters, maſons, &c.

When

When I left the town, on the 7th of April, Johaty gave me two Moors for a guide, and provisions for two days. We went to see Nahga: but there was no person going thence to Metatah. We staid till noon, and had the good fortune to procure a boat, into which we went with two travelling merchants who were going to Tambucto. We sailed against the stream, and came by night to Metatah. Between Metatah and Prasiet the Niger is augmented by the influx of the Agatra, or Gray river, which falls from the north. The Niger was at this place as broad as the Rhine at Cologne. My attendants went from this place to Feene, while I passed on with the merchants through Metatah and Prasiet, at which places there are good caravanseras for the reception of merchants and sea-faring people. We saw here several warehouses, in which we were told that the merchants and sailors deposited their goods when they had occasion to pass the night here, taking them again on board their vessels in the morning. For watching these cargoes, the ship-masters pay sixty zimpo each night, and for this small sum are insured that they shall lose nothing. The goods are unshipped every night on account of the pirates who infest the Niger. When the skippers have very valuable cargoes, they will often receive passengers without asking any fare, but on condi-

tion that in the case of an attack by robbers, the passengers shall assist in the defence of the vessel and goods.

We had a favourable passage from Prasiet to Silla, where we landed on the morning of the 11th of April. Here the Moors carried us before the Janhaty, by whom we were examined. My companions, the merchants, for thirty zimpo procured a pass, and then went on. But as I said that I was a gun-maker, and had an introduction to the merchant Soota, two Moors were ordered to conduct me to him. When I produced my roll of linen, the merchant said—"I shall keep the stranger who is recommended to me by my brother, and when he is to go away, I will speak to the Janhaty." The Moors demanded forty zimpo for having brought me; and the merchant paid them. He gave me a hut behind his house to live in, and bade me continue there as long as I should remain in this place. He added that he would do every thing in his power to serve me; and I mentioned to him that I should wish to take the first opportunity of travelling homewards with a caravan. I repaired his own arms, and as he was satisfied with my work, he recommended me to others. I did not get many weapons to mend, as there had been other gun-makers here only about a month before me.

me. But not to remain idle, I made for my good hoſt different pieces of houſehold furniture,—a cheſt, a table, &c. When my friend went out, he took me with him; and by this means I became acquainted with many people, eſpecially merchants.

On the 1ſt of May came a caravan that was going to Tunis, from Nubia, with a quantity of rich merchandiſe. It conſiſted of forty camels and ninety men. My friend ſpoke to the leader of the caravan, to take me with him, and take care of me on my journey. That perſon came to me the ſame day and aſked, what I would give him for the journey? Not being acquainted with the uſual terms, I deſired him to name the ſum. After ſome conſideration, he ſaid he would take nothing, but that I muſt arm myſelf well, and in caſe of an attack, fight for the defence of the caravan. This I promiſed, but was much at a loſs where to buy a gun, powder, balls and a ſword, as they were not here to be purchaſed but at an enormous price. My landlord, when he ſaw my concern, relieved me from my difficulty: he aſked what was the ſtrength of my purſe, that he might buy victuals and arms for me. I produced my zimpo, concealing the guilders. He ſaid that they were far from ſufficient. He then, to my great joy, brought out a gun and a ſabre, ſaying, that

that he looked on me as an honeſt man, who would return at a future time to repair them; that he would lend me theſe, and I might reſtore them to him next time I ſhould come this way. For three hundred zimpo, which was one half of my purſe, he brought me meal, dried fleſh, powder and ball. He gave me alſo many good rules for my conduct by the way.

The town of Silla is alſo ſubject to the King of Feene, and is his ſecondary place of reſidence. It lies on the Niger, and is larger than Feene, but of much worſe architecture. It has but two high ſtreets and a croſs ſtreet. For the reſt it conſiſts of many low houſes and huts, irregularly ſcattered about. Through the croſs-ſtreet is a canal which runs to the Niger, and ſerves to ſupply the town with water. As ſtone is brought from a diſtance, there are not above an hundred buildings of this material: but the huts are rather numerous, though I cannot ſtate their exact number. They are formed of the wood of the palm-tree, and covered with its leaves. The moſques and temples, about an hundred in number, are all of the branches of palm-trees, interwoven in a ſort of baſket-work, and covered with leaves. My good hoſt, though himſelf a pious man, never queſtioned me about religion, nor aſked me to accompany

him

him to the moſques. One moſque beſide the royal caſtle is built of ſtone, and even bricks which are brought from a great diſtance weſtward by the caravans, at ſcarcely leſs expence than a dollar each. The caſtle is a ſtrong building of round ſtones, and fragments of rock, and is encompaſſed, on the north and weſt ſides, with a wall. It is large and is garriſoned by three hundred Mooriſh horſemen, and three hundred infantry of the native inhabitants of the country. Trade is here conſiderable. Here are both cotton and woollen manufactures. A duty of ten per cent is levied on all foreign goods ſold here. The market-place, though large, is on market-days ſo full of people, that it is difficult to make one's way through it. The inhabitants are Moors, Arabs, natives and Jews: the laſt are the ſlaves, who belong chiefly to the Arabs, and have much hard work to do. Almoſt every Arab has from ten to twenty ſlaves, who are negroes, and perform all work, whether in the houſe or the field. By the Mahometans, who are ſo much decried, ſlaves are much better treated than by the Chriſtians in the colonies. Chriſtians are rarely reduced to ſlavery in this country, yet are treated with much contumelious oppreſſion.

On the 3d of May I left this town and proceeded with the caravan. They went northward, travelling

velling very ſlow, partly becauſe the heat was exceſſive, and in part becauſe the camels were heavily loaded. The road was good, but after travelling five miles through the village of Muta, and over a hill which we were two hours in croſſing, we ſtopped at the village of Saatata for that night.

On the 4th of May we paſſed three villages in a ſandy tract of ground, and halted for the night in a khan in the Sanoho, or Gold-mountain, where we had for ten zimpo a good ſupper of wolf's fleſh.

On the 5th we made our way with difficulty up the gold mountain, which is entirely barren; exhibiting on its ſurface nothing but bare rocks and ſand. I was told that gold was formerly procured from mines on this mountain, but that the King of Bambara, ſince he loſt the towns of Fèene and Silla, had ſuffered the mines to go to ruin. It coſt us three days to make good our paſſage over this mountain. On the ſecond day, we came to a well that was incloſed, and which had ſerved to furniſh water from the mines. Two-and-twenty Arabs were leading their goats to drink at it. Had we been inferior in force, they would have attacked and plundered us. We took the loads off our camels, gave them food and water, and diſpoſed them for the night in a circle round ourſelves and

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the goods. Beſides which, at the diſtance of every ſixty ſteps, there was a man ſet to watch, leſt we might be ſurprized by any ſudden attack of robbers.

On the 7th we ſtopped at ſome huts inhabited by Arabs, and belonging to the kingdom of Nytokka.* We here reſted a day, and in exchange for proviſions procured ſome forage for our cattle.

On the 9th of May we entered the Galla Wahara, or the Deſart of Lions, which is ſix days' journey in length; in breadth, two; and comes to the Doratah, or Poor Lake, which is ſo named probably, becauſe, except in the rainy ſeaſon, it does not afford water, and never good water.

Whilſt we took our noon refreſhment in this place, ſome of our travellers went upon the ſands, where there had been no water for ſix months, and found ſome large ſhell-fiſh, which we roaſted, and ate with great appetite. We came next to a place where a community of people lived in caves

* I know not whether this may not be the kingdom diſtinguiſhed on the map by the name of Guby. It belongs to a poor king, who, in his neceſſities, trafficks for ſlaves and hides with his neighbours. His country is a wilderneſs or deſart, and is but ten or twelve miles long, and four broad.

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on the mountains. They were named Seigmarton, had no king nor chief, but lived happily together without any government, and were good ſoldiers. When war ariſes among their neighbours, theſe people ſerve thoſe who pay them the beſt. They are brave and high ſpirited. For hire, they are ready to attend as guides and protectors on caravans, which, however, they themſelves rob at times of their cattle and goods. From this place we paſſed a great ſand, ſix days journey in length. It was not without the greateſt difficulty we could make our way farther over the rocks and ſand-hills. There are many inſtances of caravans travelling over theſe deſarts, having been entirely overwhelmed and buried in the ſand by the north or weſt wind. Even in the deſarts there are huts of the Arabs ſcattered among the ſand-hills. With a horde of theſe people not exceeding the number of two hundred ſouls, we reſted to refreſh ourſelves all day on the 13th, and they were ſufficiently kind to us: they obſerved what we wanted, brought us wood from a diſtance to roaſt a goat that we killed, and were conſtantly about us. We gave them in return an hundred zimpo, the remains of the goat, and ſome other fleſh.

On the 14th in the evening, we proceeded farther, taking with us from thoſe huts twenty men

to

to explore the way before us, and kept watch on both ſides of the caravan, leſt we ſhould be ſurprized by robbers. We found every day channels of brooks of conſiderable width; but they were at this time moſtly dry. We found no more huts; but ſaw here and there a few Arabs and Moors, who came no nearer than to ſee that we were well armed.

On the 19th in the morning, we fell in with a horde of Muhojadenes: this ſtrong and warlike nation inhabit a territory fifty miles in diameter.* They found here and there fertile ſpots in the ſandy waſte, on which they raiſe gourds and millets. They have alſo goats which they procure in barter from the neighbouring nations. They may be reckoned the moſt reſpectable of the inhabitants of the deſart: with the Moors they are conſtantly at variance. At our arrival here they gave us aſſiſtance to unload our camels, ſupplied the animals with water and forage, and ſupplied ourſelves with curdled milk and water. It was fortunate for me

* They poſſeſs a ſmall tract north-weſt from this deſart, which is not above 24 ſquare roods in extent. I know not whether they be of the Zarenzegas whom the maps repreſent in the ſame place. The people of the caravan called them Carcater, and ſaid they had no Chief.

that

that I had a ſufficient ſupply of proviſions, for the inhabitants are exceedingly poor, and have little elſe to ſubſiſt on beſides indifferent roots, and the inner bark of ſome trees.

Towards evening we renewed our journey, and proceeding towards the north-eaſt, came next morning to a village of more than five hundred huts. Here dwelt the Chief of the Muhojadenes, to whom we were obliged to pay for each perſon, a toll of ten zimpo. In the afternoon we aſcended another great ſand-hill, and were attacked by a horde of Carcaters, whom however we repulſed without ſuffering any injury from them. In the evening we reſted by the ſide of a brook, near to which we caught three young oſtriches, of which we made a good ſupper. The night was alarming, for there aroſe a thunder-ſtorm with a tempeſtuous wind, which threatened to overwhelm us with ſand. The ſands were driven in heaps upon us, and we muſt have found our graves here if the ſtorm had laſted longer. The wind luckily blew at laſt from the ſouth, and was then leſs dangerous according to the account of my fellow-travellers, than they had often known it. When we were to ſet out in the morning, we were confined from taking but one way; and the wind blew ſtraight from that quarter toward which we ſet our faces.

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We ſtruggled on, and in the evening came to the Zooto river, which was nearly dry. We paſſed the night in a village beſide it, which was named Wohga; and reſted there likewiſe on the following day. The tract in which this lies, is two days journey in length, and one in breadth; and is inhabited by a ſmall agricultural nation who are named the Tahlatenes. They have no intercourſe with either Moors or Arabs, but live in peace and freedom. Their ſkin is of a reddiſh brown colour, their countenance ſomewhat of the expreſſion of that of a ſpaniel; they are ſhort and thick, and go entirely naked; and they are good-natured and hoſpitable. They let us have their huts, and ſlept themſelves in the open air. The country they inhabit is moderately fruitful; and it is enriched in the rainy ſeaſon by the overflowing of the river which interſects it.

On the 24th, in our aſcent up a mountain, we fell in with troops of Moors, who offered us no injury, but, as is uſual for theſe people, aſked us for a preſent, and obtained it. In the evening we came to a horde of Arabs, with whom we lodged.

From the 25th to the 30th, we came again into a ſandy deſert, with rocks here and there ſcattered over it. We were paſſing on in a melancholy

mood, when we came to two brooks, which to our diſappointment were dry; and for three days, under a ſcorching heat, we ſuffered inexpreſſible torments by thirſt. We hoped at laſt to find the expected river, but were again miſtaken. Faint and exhauſted we came, on the 1ſt of June, in the evening, to ſixty-four huts belonging to the kingdom of Watometh.* The leader of the caravan, aſked the villagers, whether the caravan might reſt in ſafety, and whether the cattle belonging to it could have fodder there? the chief aſked, whether he was to have a preſent? He was anſwered that he ſhould, and that neither he nor his people ſhould be moleſted by us. He immediately ordered his people to bring water for our cattle, to provide them fodder, and to take off their loads. All was done in great order. For the greater ſecurity, our moſt valuable goods were placed in ſeparate huts. When the cattle were ſatisfied, we were likewiſe aſked to appeaſe our hunger and thirſt, but our food was from our own ſtores;

* By the account of my fellow travellers, theſe people once lived in Barbary, under King Athgomedi; but after freeing himſelf from the payment of a tribute to Trepali, he oppreſſed his ſubjects, and ſuffered many of them to be murdered by foreign ſoldiers. Thoſe who fled from his tyranny formed a free ſtate in Wotomath.

and

and we were obliged to be content with very indifferent water. Our leader alone was ſupplied, by the people of the village, with meat and milk. Next day, twenty of the beſt ſhooters of our party went out, and brought in ſome oſtriches, and a wolf to be dreſſed. We paſſed this day of reſt, ſufficiently to our ſatisfaction; forming a cloſe friendſhip with the people by whom we were entertained. At noon we ſet ourſelves in a row before the huts, and were numbered by the chief and aſked for payment. Our leader then took out his purſe, and gave for each of us ten zimpo, for the inhabitants of the village, and three zimpo, for the chief himſelf. When the money was divided, the inhabitants gathered round us, made a fire, and danced about it. Our commander laid himſelf, down to ſleep, but gave orders that ſome men ſhould keep watch, and that the reſt ſhould hold themſelves in readineſs to riſe, and fight for their defence, at the firſt ſhot they ſhould hear fired. On the third at day break, we left the village. We had not gone more than a few hundred paces, when it began to rain, and the wind grew tempeſtuous. We halted about half an hour; and then, the ſtorm ſtill continuing, went back to the village, where the inhabitants were very glad to ſee us. On the 5th, the wind and rain ceaſed. We then went on, over a chain of mountains extend-

ing towards the weſt; and had to ſwim, at the peril of our lives, over an arm of the river Sampi, which was much ſwollen by the rains. We paſſed the night under ſhelter of a clump of trees, and early in the morning, proceeding along a ſandy plain, we came to the boundary of the kingdom of Tomohata or Targa; where we were ordered by our leader to be on our guard, as we were about to encounter a rude and fierce nation. We had not travelled above another hour, when a troop of Moors came ſuddenly upon us, and demanded a preſent. Our leader ſaid, he would not refuſe a preſent, but would only give it at a village, and to the chief. They, thereupon, fired on us, killed one of our camels and its two drivers, and were advancing upon us. We fired in our turn, and ſome of them fell; but their company did not give way. We fired three times, killed ſome others of them, and brought them to halt, but not yet to flee. While we were conſidering what ſteps to take, came a troop of Arabs, who had their reſidence on a height at no great diſtance. The Moors, upon this took to flight; they were cloathed only with rags, very like their brethren whom I ſaw in one of the kingdoms already mentioned. We buried our dead friends in the ſand, diſtributed the burthen of the camel in equal portions upon the other camels, and proceeded to the Arabian villages.

villages. The people there told us, that it was not on our account they had come out, but that, when they heard the firing, they ſuppoſed that the Moors had attacked a caravan of their own, which they expected to arrive with ſalt. We had brought the fleſh of the ſlaughtered camel, and we now roaſted it for our meal, giving, at the ſame time, a part to our hoſts, by whom we were ſupplied with milk and flour. The country around this village is exceedingly fruitful, affording dates and plum-trees, wild quadrupeds and fowls in abundance. Men who are induſtrious and active require no more. I ſaw here ſeveral birds called the wild Flagy, of different ſizes. Enquiring concerning the Chief of this country, I learned, that at the diſtance of a day's journey was a village in which dwelt a King, who poſſeſſed other villages, with the domain in which they ſtood. They knew here little of the other villages, but only of the King's, to whom they paid a tribute, and were governed for him by an Emir, his deputy. I was curious to ſee this man, and found him to be a very old and a good man. When he heard that I had been attacked by the Moors, he called the horde together, and ſent out a party to meet the caravan which had gone for ſalt.

The direct road hence would properly have been to the north-east, but, as we saw an immense sand-hill, where also we expected some robbers to be lodged, for our better safety we turned to the north-west. On the 8th we set off, passed through the beautiful plain, in which the village is situated that we left, and on the right and left of our road found about three hundred separate huts, but we, however, made no stop till we came, in the evening, to another horde of Arabians. We rested only a few hours, for as the moon shone very clearly we marched on, and were followed by a number of lions, who several times seemed on the point of attacking us, but at the heat of day they left us. On the ninth at mid-day our conductor shewed me at a distance a mountain, which, he told me, was the border mountain of my country, and that I should enter it on the next day. I was much surprised that this man should mention my country, as if it were in the neighbourhood, but I soon recollected, that on my first seeing him, I had said, that I was a gunmaker from Biledulgerid. I now pondered in my mind, how I should conduct myself on entering into this country; I could not get rid of my anxiety, though my hair, which was now quite frizzled, my long beard, and my complexion turned into a brown by the sun, sweat and dirt, made me look exactly like an African; and I could

scarcely

ſcarcely myſelf conjecture that I was a Chriſtian; a character which no one would aſſume who wiſhed to travel in ſafety in theſe countries. The chief obſtacle, however, was in my language, by which my comrades, as ſoon as we came into Biledulgerid, would have diſcovered the fraud, for I could neither ſpeak nor underſtand the language of the country.

On theſe conſiderations I made a reſolution to leave the caravan at a favourable opportunity, and to travel farther, either alone or with the caravans I might meet, and I made enquiries of ſeveral camel leaders as to the diſpoſition of the neighbouring nations; I could, however, obtain no certain intelligence, for ſome deſcribed them as a good ſort of people, and others, on the contrary, as a nation of cruel robbers. We paſſed the night in a wood; when ſome Arabians and Zuenzigans, who dwelt on the weſt, viſited us, ſelling us milk and melons at a very low rate, and treating us in a very friendly manner. My comrades informed me that the Zuenzigans were a poor, but a very well diſpoſed people; that they had no fixed abodes, but reſided chiefly to the weſtward. I aſked a man of this nation, whether, if I were willing to travel into his country, to repair arms, I ſhould be well received by his countrymen. He returned me no

anſwer, for he could not, as I perceived, underſtand me; but he pointed to our conductor, ſignifying that he underſtood his language, and would interpret for us. In the night I altered my plan, and proceeded on the 11th onwards with my company. After a march of ſix hours we arrived at the range of border mountains, which run from north-eaſt to weſt in a double range, of a ſickle-formed ſhape, incloſing the country.

CHAP.

CHAP. XIV.

Deſcription of various Inhabitants of the Deſert of Sahara—The Caravan comes to the Border-village of Mathby—Mungo Park's exaggerated Praiſes of the Border-Inhabitants, corrected—Account of the Inhabitants of Biledulgerid, their Trade—Of the Muſſulmen, their Manners, Cuſtoms, National Character and Religion—The Caravan comes to the Village of Naykakob, to the Hamlets of Hatynay, and to the little Town of Evyſach, where the Author falls ill of a Fever, and is left behind by the Caravan—The Author lodges in the next Village as a Patient with a Jew, and upon his Recovery Travels onward with ſome Moors on Horſeback, through the Land of the Prince Akumba Mahomet, to Tegorarin, where the Moors ſell him to a Slave-dealer, who employs him as a Joiner, and conveys him, on the 20th of February, 1790, with four young female Slaves, to Amozab, and ſells him to a Muſſulmen—Journey to Mezzabath—Deſcription of this Town——The Author is ſold to a Native who, four months after, ſells him to a Trader from Morocco, with whom Caravan he travels to Morocco.

AS I have described the desert of Sahara, and am now standing upon its borders, it may here be proper to say something on the manners and customs of its inhabitants. The desert of Sahara is inhabited by different nations, who differ from each other in language, customs, and manners. The principal nations are the following. 1. The Moors, who reside here and there from the kingdoms of Suez, Fez, and Morocco, to the Niger, and inhabit also a tract of country without the desert, on the south of Biledulgerid, are little esteemed by the moorish inhabitants of the desert, from whom they have either been driven away or deserted. They have each their separate chiefs, who are generally selected from the oldest among them, and are sometimes called Emirs. They wander about, constantly armed with fusils and sabres, and think it no crime to attack and plunder a traveller. Murder, whether of a native or stranger, is punished with death. 2. The Arabians are also numerous, and live in constant dread of the Moors. They are too well known to require any farther description from me. 3. The Mograns are a strong well-disposed people, given to trade and agriculture, and have among them some manufacturers. 4. The Trasarts are a weak and stupid nation, trading with the Europeans, by whom they are highly esteemed, as they are easily cheated, and live very peaceably.

peaceably. 5. The Braknards are tolerably ſtrong, carry on trade with the French, Engliſh, and Spaniſh, to whom they convey ſlaves in abundance, either ſtolen from or purchaſed in other nations. 6. The Jews, who live ſcattered here and there, and either carry on trade or do ſlaviſh work. Beſides theſe, there are about twenty ſmaller nations, of little eſtimation,

The neighbourhood of the Niger, inhabited by ſeveral ſmall tribes, is fruitful; as this river, like the Nile, every year overflows and fertilizes the country. On the north-ſide, however, the country is barren and covered with ſand; ſmall ſpots only are to be found here and there, ſituated in the ſands, like iſlands, and producing trees and vegetables; theſe are alſo tilled and cultivated by the Arabians. The inhabitants of the deſert are fond of freedom, but from want of union with each other, they cannot always maintain it; and there are kings to be found in ſeveral nations. The Arabians only, when their freedom is attacked, will defend it to the laſt drop of their blood. They, indeed, ſelect from the oldeſt among them their Emirs, who cannot, however, undertake any thing without the co-operation of the eldeſt of their nation or circle. The Moors are addicted to lazineſs, without either agriculture or cattle, living either by

by robbery, or when such means fail, going into the service of neighbouring princes and chiefs. As to religion, the Arabians are Mahometans, but it is not easily ascertained to what religion the Moors and the other nations belong. Their creeds and ceremonies are a mixture of Mahometan, Jewish, and heathenish doctrines and ceremonies: hence every one is ignorant, superstitious, and led away by designing priests. Every species of religion is tolerated, easily taken up and as easily laid down. Circumcision prevails almost universally, and is generally performed at the full moon. The most common weekly day of rest here is Friday, but, as in most towns the market is held on this day, it is kept as with the Jews, and begins on the Friday evening. On Saturdays devout persons never handle money, nor do business of any kind. The priests are poor, can possess neither herds nor lands, but are maintained by their communities. They run about the country, like begging friars in Catholic countries, in quest of a maintenance, for which they educate the children. They also employ themselves in prophesying, telling fortunes, and the like. Neither priests nor parents are permitted to beat a child, for this belongs only to the oldest or grey-headed men in the family, as, they say that, did others beat a child, they would lose its love entirely. As these grey-headed men, how-

ever, from their weakneſs and age, had rather ſtay in their huts than run after children, many diſagreeable qualities are permitted, which the others cannot correct. Thieving alone is excepted, which any perſons may puniſh, though it be ſuppoſed that this is not occaſioned by any bad diſpoſition in the child, but by an evil ſpirit. The children of the Moors are for the moſt part inſtructed in the art of writing. The prieſts copy their letters, words or ſentences chiefly out of the Koran, and as paper is very ſcarce and dear, they write on ſlates. Among thoſe nations, which are without a King, the eldeſt of the families or villages decide in all caſes, but with this reſtriction, that in weighty or criminal caſes the grey-headed men of ſeveral villages are called together, to concur in the ſentence. Alſo, in thoſe parts where kings are allowed to govern, the grey-headed men are very highly eſteemed, ſo that, if the King ſentence any one to death, they are liſtened to in mitigation of the ſentence, which is ſeldom paſſed in oppoſition to their opinion.

In moſt parts of this great deſert hoſpitality is leſs exerciſed than in the other neighbouring countries. If a traveller has money he muſt pay; as only poor and plundered travellers are taken care of for nothing. Near the hut of the elder and judge of a village,

a village, ſtand generally two huts, kept in good order by the community; one for the traveller himſelf, and the other for his horſes and cattle: each member of the community contributes to the judge, at certain times, meal or milk, or meat, or millet, or ſomething or another for the uſe of travellers. Beſides, every traveller has a right to expect from the inhabitants of the firſt hut which he enters, milk, or in failure of it, water, and then he is conducted to the judge, where he may ſtay four-and-twenty hours. Travellers without money are, however, alas! very ill entertained, and ſometimes driven inſtantly out of the village, often after a ſtay of a few hours, but they are then conducted to the next village or the next horde. If the traveller is ſeen to have money, they give him to underſtand, that he muſt make a preſent to the judge or to the community; if he does ſo, he obtains a good night's lodging, is well entertained, and on his departure a very friendly leave is taken of him. At any rate, a traveller may truſt the property he carries with him with his hoſt: for whether he make a preſent or not, it will certainly be reſtored to him again, undiſturbed and without injury.

The men purchaſe, ſteal, or otherwiſe procure their livelihood; but the women muſt get their meals

meals ready, and if they have no female ſlaves, muſt milk the cows, fodder them, and drive them to paſture. Their chief daily meal is in the evening, when the whole houſehold is aſſembled. Thoſe who have employment in the fields, begin at ſun-riſe, and end at ſun-ſet. The men go every day, to the chace if the weather permit, or to their trade, or ſometimes to plunder. Potters, ſmiths, linen and ſilk-weavers are here to be found. Their clothes or mantles are wretchedly bad, which according to the wealth or reſpect of the wearer are long or ſhort, edged with a broad or ſmall border. On the head a turban is worn: about the feet leathern thongs are bound. Many of the women dreſs their hair. None ever takes his wife into company, for the ſexes are kept conſtantly apart. On ſolemn feſtivals, the women cannot appear at the plays or dances till the ſun is gone down. Unmarried women can only in the day take part in ſuch amuſements.

Every where the women are very ſlaviſhly treated, and muſt not eat with their huſbands, but can only get what is left by them and their children, from which alſo they muſt give the ſlaves their portions. A man may marry as many wives as he pleaſes; but adultery on the part of the woman, is puniſhed with death. Divorces are not allowed,

allowed, unleſs the woman be barren, in which caſe ſhe has the right of taking back what ſhe brought into the hut, and to form another matrimonial connection. The ſons poſſeſs the inheritance of their fathers, the girls that of their mothers. If on the death of a man there are no ſons, his inheritance goes to the next male relations; that of the wife to the next female relations. If both parents die, and leave children under age, they fall with the inheritance into the guardianſhip of the next of kin, or in failure of ſuch relations, to the judge of the place.

Their chief riches conſiſt of goats and ſheep, of which ſome poſſeſs from two to three hundred. Only on high feſtivals one of their cattle is ſlain; for example, at a circumciſion, a marriage, a rejoicing day, and the like. Goats and ſheep that have died a natural death, are alſo eaten. The produce of the ground is kept, after harveſt, in magazines under ground, and covered with palm leaves and earth. In many parts theſe magazines are in common; the judge has the inſpection over them, and makes the diviſion of the whole proviſions. They deliver nothing into them, take nothing out, the ſick and the children excepted. What remains at the end of the year is ſold, and the money ariſing from the ſale, is divided proportionally. A

woman,

woman, on the birth of an infant, muſt ſpend four weeks together in a ſeparate hut, of which each family has one, without appearing in publick, or receiving viſits. She is there attended by a female ſlave, or a female friend. At the end of four weeks, ſhe is conducted by her friends to a bath, and a feaſt is given in honour of her. The dead are buried in general on hills, with many ceremonies. The prieſt of the place goes before the corpſe with the next of kin to the deceaſed, and the body is followed by the inhabitants of the village.—When it is placed in the ground, the bye-ſtanders make a great howling, to keep off evil ſpirits, that ſo the deceaſed may reſt in peace. When the corpſe is in the grave, and before it is filled up, the relations light a fire, at which the prieſt, with various ceremonies and repreſentations, divides among the bye-ſtanders, pieces of root, which they caſt into the fire, and burn to aſhes. The aſhes are then ſtrewed over the face of the deceaſed, and the ceremony concludes, by raiſing a hillock of earth over the grave. In ſome nations the ceremony varies a little, but in general the cuſtoms are much the ſame. In ſome towns are public houſes, where a man may dine for ten zimpo. Before he is ſerved, he puts down the money, for which a diſh is filled with vegetables, to be eaten with a ſpoon. If another perſon comes in the

ſame diſh filled with victuals is brought to him, and ſo in ſucceſſion; for during the time of eating, the diſh and the ſpoon are never cleaned.

When we had paſſed over the top of this range of mountains, we ſaw two other ranges, one of which runs from north-eaſt to ſouth, the other from north to weſt. The way was very bad, ſometimes we had to clamber over ſharp rocks, at other times leap over clefts, and we met with many other difficulties. On the thirteenth we came to a valley, which was for the greater part under water, and we were up to in our knees in going through it. In the high places was very fine graſs, on which our cattle paſtured; and here and there we ſaw ſome palm trees.

On the 13th, in the afternoon, we reached Mathhy, the firſt border village, conſiſting of an hundred huts, and about twenty miſerable houſes. In the firſt lived Arabians, in the ſecond Moors Here the deſart of Sahara properly terminates; but before us were ſtill ſome immenſe foreſts, ſwarming with wild beaſts, and abounding with ſerpents. The inhabitants of the borders reſemble the Moors. and the Arabians of the deſert, in reſpect of manners and cuſtoms. They ſeem however to have no religion. Some geographers beſtow too great enco-

encomiums on this people, when they deſcribe them as mild and well diſpoſed; and Mungo Park, in particular, celebrates their fame in a manner which they do not deſerve.

The inhabitants of Biledulgerid near the borders, are free and independent; but thoſe whoſe reſidence is within the country, are mere ſlaves to their chiefs, whom they muſt ſerve with limbs and life. They are ſimple and ſtupid, offering themſelves up willingly to their chiefs, for the ſake of a good name: but they bear their miſery and ſlavery with mildneſs and good temper. Some geographers call this land fruitful, but I muſt maintain the direct contrary. In the eaſt and ſouthern parts there are deſarts and rocks; in the weſt, ridges of ſand hills and barren heaths. Here and there only, are ſome fruitful ſpots, which are cultivated by the inhabitants. The woods to the north produce date, palm, and tamarind trees, but part of them belong to Tripoli, and their produce can ſupply but a ſmall part of the inhabitants with fruit. Here are wild beaſts in abundance, but tame ones are ſcarce. When the harveſt is over in the fruitful country, the remainder of the laſt harveſt is ſold or exchanged, in the following manner: the proviſions are carried to the top of a mountain, a fire is made, a long pole is ſtuck in the ground, to which a cloth

is ſuſpended on the top, as on a flag-ſtaff. The inhabitants of the villages, who want proviſions, on ſeeing it, come together and purchaſe or traffic for the fruit on ſale. The inſpectors, who are there, raiſe a tax both on the fruit which is ſold, and on whatſoever is bought or exchanged for it. If both parties are contented the buſineſs ſoon ends. Skins, hides, oſtrich feathers, and camels hair are brought to the great towns and there expoſed to ſale. In the market-places, as in Europe, there are tents and booths. In the former, fruits, colours, corn, and the like, are ſold; the latter are provided with poles, ſkins, oſtrich feathers, and ivory. The population of the Muſſulmen, who are the proper inhabitants or natives of this country, is not conſiderable; and it ſeems, that the barrenneſs of the country extends itſelf to the human ſpecies: for there are few families here with more than two children. When war breaks out, all the male capable of bearing arms muſt take the field, except the reſident Moors and Arabians, who levy a determinate number of troops and are excuſed; the firſt, becauſe in times of peace they are for the moſt part under arms, and defend the country againſt robbers; the others, becauſe they cultivate the ground take care of the cattle, and are neceſſarily employed in raiſing ſupplies for the army.

The

The religion of this country is the Mahometan, but there are to be found heathens and idolators; and no where is religion attended to with the utmoſt ſtrictneſs: there is no bigotry, every one may think and believe as he pleaſes, provided that he does not ſay he is a Chriſtian. From this diſpoſition they are little given to proſelytiſm. The prieſts enjoy great liberty and peculiar privileges. If any of them are guilty of great crimes, they are not to be puniſhed either by the chief or the elder; but the cauſe is to be decided by the reſt of their brethren. Their maintenance is derived from the congregation, over whom they are entruſted with the direction. In general twenty or thirty families join together in the ſupport of a prieſt and a moſch. It is cuſtomary for the prieſts to go to moſch at ſun-riſing and ſun-ſetting, to deliver there a prayer, and to read to the perſons preſent a leſſon out of the Koran: beſides this they keep ſchool thrice a day in the open air, and inſtruct the children in the Koran, in writing, and in accompts. In the months of June and July no inſtruction is given, for they have then holidays. Moſt of the prieſts have from two to four wives, who are very much honoured and eſteemed. The prieſts alſo practiſe phyſick, which however they never give to a ſick man till he is recovering: for they believe and give it out, that

it is againſt the command of God and his prophet, and that ſickneſs is a puniſhment, which ought not to be removed by the phyſician. When ſigns of recovery are perceivable, they ſay, that God and the prophet have removed the puniſhment, and it is now lawful to aſſiſt the weakneſs of the body. They are alſo ſoothſayers at marriage contracts, and when a lover has made choice of a female, their opinion is aſked, which they give after a great deal of buffoonery, ſaying, "God and the great prophet are pleaſed with the contract; or they are not pleaſed with it." Circumciſion is practiſed here according to the Mahometan cuſtom; and the eldeſt of the family muſt always be preſent at it. When children quit their ſchool, which is at their tenth or twelfth year, the ſon comes under the ſpecial inſpection of the father, and the daughter under that of the mother, by whom they are prepared for their future mode of life: but if a young man wiſhes to go into Orders, he enjoys the inſtruction of the prieſt for a longer time, and reſides in his houſe, and the father muſt then provide for the child's maintenance. The men employ themſelves partly in hunting, partly in buſineſs; work with earth, wood, ſtone, and iron; make linen and ſilk, and are engaged in various other ways. The women and female ſlaves take care of the houſe

houſe and work in the field; but the men take care of the cattle, which are foddered by ſlaves. Moſt of the inhabitants of this country keep ſlaves, who go willingly into ſervice, as they are here very well treated.

Among their moveables, there is nothing prized ſo much by the men as their gun and their ſabre, which they take with them, if they go only fifty or a hundred ſteps from home. Every inhabitant is permitted to carry theſe with him on the road, the Jews only excepted, who are prohibited from uſing them. The chiefs and governors cannot determine arbitrarily in weighty matters; they muſt take counſel with the elders, and may then execute or mitigate the puniſhment decreed, but they cannot increaſe it. Thieving, if the thief be caught in the act, is puniſhed ſeverely. But if a perſon be ſuſpected only, no one can ſpeak of it, nor ſearch the houſe. If a Jew be ſuſpected, his houſe may be ſearched by the ſuſpector and an elder, the latter being requeſted to attend: and if the leaſt thing be found here, ſtolen from him or any other native, the Jew is inſtantly laid on his back, and flogged, on the belly, till he dies.

Moſt people are cleanly in their cloathing. The women daub their lips and eyeballs with a red colour, frizzle their hair and powder it with a red powder. This is not the caſe every day, but always on Fridays, which is their weekly Sabbath. The dead are carried, if it be any way poſſible, and buried on high mountains, with their faces turned to the earth. Over the grave are raiſed, in general, ſmall round blocks of ſtone, on which the relations of the deceaſed, at certain times, place flowers, food, and wood, and inſcribe what has lately happened in the county in their family.

I return now to my journey: it ſeemed likely to be ſoon ended; but I was deſtined to more troubles and perplexities. On the 14th we had a day of repoſe: on the 15th we travelled onward, and left the chain of mountains rather on the eaſt. About mid-day we came to the firſt village inhabited by the Muſſulmen, and called Naykakoh. Several of the inhabitants came running half a league to us, and aſking whether we would paſs the night with them, and on our declining it, appeared very ſorrowful, ſtill walking with us. In the village oſtrich fleſh and millet cakes were diſtributed among us, for which our conductor paid ten zimpo a head. With this they were very well contented

tented, and ſaid, that if we would ſtay the night there, nothing farther would be required from us. As we had predetermined to go on to Hatynaji, we ſoon ſet off again, and went over a ſand hill, which from the late rains was as hard as ice, and covered with a wet greaſy duſt, on which we ran great riſque of ſliding and falling down. At ſunſet we reached Hatynaji, and paſſed the night in a caravan houſe. This place contains about four hundred houſes and huts, and is ſituated in a fruitful country, a league from the river Coemtani.

From the 16th to the 19th, during conſtant rain and wind, we paſſed over a high mountain, and ſaw nothing of importance, excepting ſome miſerable villages. Near ſteep mountains, and on barren plains, we ſaw here and there ſome palm-trees; and in the morning were obliged to keep a good look out, as at times lions, tygers, wolves, baboons, and other animals were making their way to the river to drink.

On the 19th at mid-day we came to the little town of Evyfach, but found none of the conveniencies which we expected, and had beſides a very bad night's lodging. This place is inhabited by Arabians, Moors, natives, and Jews; is extenſive in its buildings, which however, are only miſerable

able houſes and huts on the declivity of a hill running from ſouth to north. Here, unfortunately, I was ſeized with a fever, owing to the rain of the laſt three days, which had kept me conſtantly wet to the ſkin. The attack was ſo violent that I could not ſtand on my feet, but was obliged to lie on the ground. The caravan refuſed to take me with them on their departure, for they thought that my diſorder was infectious, and when they were gone, our hoſt too, would not permit me to ſtay in the caravan houſe. By many entreaties I obtained a delay of a few days; but as on the 23d I obſerved no ſymptoms of recovery, he turned me out of the houſe. I went to ſeveral houſes and huts, and begged to be admitted, but no one had pity on me, ſo that I crawled out of the city to Omothy, a village about a league to the weſtward.

On my way to Omothy I was caught in a violent ſhower, which wet me through, and ſo weakened me, that I could ſcarcely ſtand. Whilſt I was bending over my ſtaff juſt to reſt myſelf, ſome Jews, who came out of the village, and were going into the town, ſtepped up to me, and aſked me whether I was ill. I replied, yes, and yet no one will take pity on me, or give me a lodging. One of the Jews, a young man, ſpoke privately a few

words

words with the oldeſt, who then aſked me whether I had any money? Not much I replied, for I am only a working man, and have not had any work for ſome time. Upon this he gave me his ſtick, and ſaid, "Go on into the village, my houſe is the ſixth on the left hand, ſhew this ſtick, and ſay that its maſter has promiſed you a lodging." I crawled on and got ſafe to the village. Before this houſe I found a lad, to whom I ſhewed the ſtick, and aſked, whether the man to whom the ſtick belonged was maſter of that houſe. Yes, he replied, the ſtick belongs to my father. Whilſt I was ſpeaking to the boy, two Moors ſtepped up, and aſked me who I was, and whom I wanted? I am a workman, I replied, who fell ill of a fever in the town about a league off, and as no one would give me a lodging, was compelled to travel farther. On my way hither a man met me, whoſe ſtick I have here in my hands, enquired what was the matter with me, and on my begging a lodging, ſent me hither to his own houſe. What is your buſineſs? What work can you do? I am a carpenter and joiner. What are you ill of? I now told them what had happened to me in the way, and how I had caught my illneſs, but they did not underſtand me, for they are not acquainted with the fever, and they aſked whether I ſhould die of this diſorder? I anſwered, no; for it only weakens the

the frame. Upon this one of them ſaid, we will come to ſee you again to-morrow, and if you are well, will procure you ſome work, and take care of you, and then they went away.

The lad conducted me into a little hovel behind the houſe, brought me a bundle of ſtraw and ſome palm leaves, and left me. Here I did not lie much better than in the open air, for it rained through at all quarters, and there was no door. The fever weakened me by another ſtill more violent attack, and I thought, that, as in ſo miſerable a lodging I could not expect to get better, my end was not far diſtant. In the evening my hoſt came to me, to whom I complained of my diſtreſs, and particularly of exceſſive thirſt. He brought me a pot of water, coloured over with milk, for which he inſtantly demanded twelve zimpo. As I ſaw, that I ſhould be obliged to pay, I entered into an agreement with this man, paid him the twelve zimpo he required, and promiſed on every day following to pay him ten zimpo. No one had compaſſion on me: I was kept like a wretched beaſt in a miſerable hovel and thorough air, and could not expect to recover. In the evening only my hoſt let me ſee him, when he came for his promiſed ten zimpo, and took the opportunity of bringing me ſome meal and water. Once I expreſſed my ſurpriſe, that

that they ſhould leave me in ſo miſerable a place, and refuſe me entrance into the houſe. I ſoon heard, however, that this Jew was infected with falſe notions of religion; for he told me, that God had puniſhed me, and ſo long as he was angry with me, no one could receive me, leſt my puniſhment ſhould fall upon him. One day when the fever was not upon me, I wiſhed to go out, but was charged by my hoſt to ſtay within, for he ſaid, that, if his neighbours ſaw that he had lodged a ſick ſtranger, I ſhould be thrown into priſon, and a fine would be impoſed upon him. I believed this at firſt, but was ſoon after better inſtructed: for ſome days after, one of his female ſlaves viſited me, and told me, that her maſter took me for a Frenchman in diſguiſe, and conjectured, that I had brought a good deal of money with me, which he would take to himſelf, when I died, as he hoped, and then he would privately bury me. If I did not die, and did not, on my departure, make him a conſiderable preſent, he would raiſe a falſe report about me, and then ſell me, probably, as a ſlave to ſome trader.

It rained hard till the ſixth of July, during which time I remained quietly in my hut, but as ſoon as the ſun ſhone out again, I forced myſelf up, and got out to enjoy the freſh air. My hoſt endeavoured

endeavoured to frighten me by all ſorts of ſpeeches, but I paid no attention to them, and kept firm to my purpoſe. He then wiſhed to keep my papers and my mantle, for he thought that the Moors would quickly take theſe things from me. I would not however allow of this, for I ſaw clearly that he ſpoke ſo merely out of covetouſneſs: and I told him he ought not to think that I was his ſlave, for I owed him nothing, and could, in ſpite of any oppoſition on his part, at any time go away to another lodging. When he ſaw that he could not detain me, he let me go, but ſent his ſon with me as a guard, that, as he ſaid, he might know where I choſe to ſtay. The above mentioned ſlave had ſpread it abroad, that I was a Chriſtian, on which account the Moors, who paſſed me at every ſtep, had no compaſſion on me.

On the 7th the two Moors, who had ſpoken to me on my arrival in the village, paid me a viſit, and enquired after my welfare; and when I deſcribed to them my wretched ſituation, and pointed out to them my miſerable hut, they adviſed me to leave the Jew, and to travel to Tegoarin, where I ſhould be better taken care of, and ſhould alſo find work. They offered alſo to take me with them, as they were going thither in a few days. I thanked them for

for their goodneſs, but repreſented that I was unable to ſtir two hundred ſteps farther on foot. They then promiſed to procure me a horſe, and to fetch me, and deſired me particularly to be ready by the next morning for my departure.

A ſoon as they were gone, the Jew ran inſtantly up to me, to know what theſe people had ſaid, and whether I was acquainted with them. "I am very well acquainted them," I replied, "and ſhall ſoon take my journey with them, for I ſhall never recover my health in this hovel." This ſurpriſed him, and he became more friendly, adviſing me not to travel with Moors, who would certainly ſell me, and promiſing to take me to his brother, about four days journey off, where I might work, and have better conveniences. "Who can ſell me," ſaid I, "I am neither Chriſtian nor Negro: I am a free man, and may work where I pleaſe in the country." The Jew looked at me with aſtoniſhment, and aſked me, Where is your home? Not far hence. My King would certainly take vengeance of thoſe who ſhould ſell me as a ſlave. I now again complained of his ill treatment, but received no conſolation, for he left me. On the following day I did not ſtir out, as the Jew had told me, that he would bring me ſome phyſick; and in fact he brought

brought me in the evening a powder, which, when he was gone, I ſtuck under my ſtraw; as I placed no confidence in him, I did not take it. On the ninth, four armed Moors came to the houſe on horſeback, with a led horſe, and aſked my hoſt whether I was awake. He anſwered, that I could not ſet off ſo early in the morning, as he had given me ſome phyſick to take. The Moors not being ſatisfied with this anſwer; two of them diſmounted and came into the yard, and as the Jew attempted to puſh them out, they drew their ſabres; the Jew then ran away, and they came to the hovel, and called out to me to follow them. I did ſo, but was held back by the Jew, who now hurried up to me, and aſked me what I was doing. I am going away, I replied. I have paid you for every day, what more can you deſire of me? You have not paid me, he ſaid, for my labour and phyſick; and till that is done you have no right to go. He now ſeized me by the arm, and would have led me back again; but the Moors would not permit him, and added menaces. This, however, did not prevent him from holding me faſt, and the better to keep me, he ſeized me by the hair. Upon this the Moors were in a paſſion, drew their ſabres, and beat him; and during this diſturbance, I ran out of the houſe, got on horſeback, and rode away, followed by the Moors.

A horrid

A horrid wood was in our way; we ſaw only ſingle huts, till we came to a beautiful village, where we paſſed the night. Here Arabians, Moors, Jews, and Muſſulmen live together. As ſoon as I came into the public or caravan houſe, I threw myſelf down on the ground, entirely overcome with fatigue. My comrades entered into converſation for ſome time with the hoſt, who was an Arabian; he brought me a diſh of young date ſprouts, and aſked me, what my diſeaſe was, and whether I expected to recover my health again. I replied, that I ſhould ſoon recover, with good lodging and reſt. He examined me for ſome time, and then left me. From ſeveral circumſtances I conjecture, that the Moors had an inclination to ſell me here; but as the hoſt found an objection in my illneſs, they could not come to an agreement. A female ſlave brought a heap of palm leaves, on which I laid myſelf down, and fell quietly aſleep, without any ſort of care about my future deſtiny. In the morning the fever came on me again very violently, and as I was tormented with thirſt, I ran into the hoſt's room to ſeek for water;—here I ſaw a diſh of ſour milk, which I inſtantly ſeized, and, from my torture, emptied it almoſt completely. On returning back to the couch my fever left me, and indeed for this time it quitted me entirely. I had to

thank the ſour milk alone for my recovery, and I was heartily glad to get rid thus of my miſery. I muſt add here, that the villages and places which I paſſed through from the borders hither were Republican, and did not pay taxes to any prince.

Travelling onward on the 11th, we paſſed by ſeveral villages, belonging to the prince Akumba, Mahomed *, very ill built, and with ſeemingly very poor inhabitants. Between theſe villages we found ſome Arabian hords, in which I every where remarked great poverty. Bad as the country is, for it is every where covered with ſand hills, with only here and there a few date-trees; the population is very great, and from twenty to thirty villages are ſeen in a day's journey. We paſſed the night with an Arabian horde, conſiſting, as they ſaid, of three thouſand perſons, and which is the largeſt in this country. Their Emir reſides in his own palace, a half day's journey off to the north. On the 12th we aſcended a part of the chain of mountains, twelve days journey in length,

* I do not find this country in any of my maps, It is four days journey in length, from eaſt to weſt, and a day's journey in breadth, from north to ſouth. It is governed by an Emir, who, by his knowledge in various ways, diſcovers a manifeſt ſuperiority over the other princes of Barbary

covered

covered with foreſts, and filled with tygers, lions, wolves; and other wild beaſts, which make the paſſage very unſafe, and here particularly great herds of elephants are ſeen. My guides, who were born and bred in this country, ſaid, that they had never heard of any one who had paſſed through this woody range, from ſouth-eaſt to north-weſt, as every one was in dread of the numerous monſters to be found in the journey; and if any one had attempted it, he would moſt aſſuredly have been torn to pieces by ravenous beaſts. Before we reached the little ſpot adjoining to this range, my guides ſtood ſtill in terror, expecting every moment a herd of wild beaſts, but we ſaw nothing except a few hundred porcupines, and other ſmall animals. We now arrived at a vaſt lake, deriving its waters from the mountains, and on the ſouth ſide a river flowing from it, named by the Moors Serobago, or Mountain River. Leaving the lake on one ſide, we reached in a few hours, juſt as it was dark, Tineſalb: here it was intended to ſell me, and not to convey me to Tegorarin, which lies two leagues farther off. We took up our lodgings at the public-houſe, and found there tolerable entertainment. Three of my guides went out, as I obſerved, to ſee whether they could ſell me; one remained with me, and talked of our farther journey, probably to lull me

into ſecurity. An hour after the other three came back, and ſoon made known their intentions, for one of them ſaid, "You may ſtay here, and to-morrow you ſhall have ſome work." "Not as a ſlave, however," I replied. "No, no," was the anſwer. When I roſe in the morning, two of my guides led me to an inhabitant of the village, who aſked me, from what country I came, and what work I could do. I replied that I was born a ſubject of the king of Haouſſa, and travelled as a carpenter and joiner, and gun-maker. After ſome converſation, the man aſked me, whether I had recovered my health, and whether my father was aMoor. I aſſented to both queſtions.—"Good," ſaid he," then ſtay with me, and I will give you employment." Meal and milk were now brought to me; my guides carried away two goats and two ſheep, and took leave of us. After I had eaten my new hoſt, who was now my maſter, as well as a carpenter and ſlave-dealer, ordered me to look out for ſome pieces of good timber, and to make ſomething as a proof of my expertneſs. I looked out for ſome pieces, and went into the workſhop, where I found a large broad hatchet, two great chiſſels, two borers, ſome knives, like ſhoemakers-knives, and a ſaw. With theſe inſtruments I made a little cloſet, with four ſhelves, with which, as I eaſily

ſaw,

ſaw my maſter, who was a mere houſe-carpenter, was very much pleaſed. Guns were now brought to me, which I repaired, to the great ſatisfaction of their poſſeſſors. Good eating and drinking I had in plenty, but no money; for my maſter kept that to himſelf, but did not let me perceive that I was his ſlave. I made ſome childrens' coaches, ſome running chairs, for little children, litle ſeats and the like, and could ſee that my hoſt was well paid for my work; for example, he ſold a child's coach for two good ſheep.

On the 13th of February 1790, he brought four young female ſlaves into his houſe, and took them on the 20th to Omozab *. For this journey he took me with him, without ſaying that I ſhould not return again, but merely pretended that I ſhould ſerve as a guard. He gave me his gun; I went behind, and he himſelf rode on before. When we had gone about a league, the youngeſt and prettieſt of the ſlaves looked at me ſeveral times with a moſt piteous aſpect, but I did not underſtand her ſigns, and after going another half league, ſhe could walk no farther, but ſet herſelf on the ſand;

* A little town in the kingdom of Mezzab, a day's journey from Mezzabath, a town on the river Oniwoh.

and ſhewed me her feet, which were ſore from the ſand over which we had been travelling, I called out to my maſter that if he did not ride ſlower, this ſlave would periſh, and that I ſhould for my own pleaſure go ſlower. This ſo incenſed him, that he advanced towards me, and threatened that if I either ſtaid behind, or attempted to run away, he would ſhoot me dead on the ſpot. "You ſhall firſt be ſhot yourſelf." ſaid I, pretending to be very angry. I had ſcarcely pronounced theſe words, when he began to change his tone; he then diſmounted, placed the female ſlave on the ſaddle, walked very ſlowly by my ſide, offered me a piece of turtle, and behaved in a very friendly manner.

About noon we arrived at a village, where he procured plenty of victuals and milk for us, and, after an hour's ſtay, we were ordered to proceed. When it began to grow dark, we croſſed the River Oniwoh, in a boat conſtructed of eight planks, ſimilar to what is called a flying ferry-boat, drawn from one ſide to the other by means of a rope ſtretched acroſs the river. We entertained ſome hopes that our maſter would now ſtop, but in this we were deceived, and were obliged to continue on our way till midnight, when we arrived at Cartoh, a beautiful village, incloſed on one ſide with

with a wall. We paſſed the night in a houſe deſtined for the uſe of the caravans; and here the youngeſt of the female ſlaves, who was about twelve or fourteen years of age, was exchanged for three ſheep. As it rained all the next morning, we halted ſome time, and then continued our journey, through ſeveral villages, till the following day, when we reached Coſjahata. Here we were again obliged to croſs the river already mentioned, and having arrived, towards evening, at Omozab, we had to croſs it once more. Omozab is a neat little town, conſiſting of about three hundred houſes, and thirty or forty huts; the latter ſtanding by themſelves on the north ſide of the town, and inhabited by Arabs and Jews. At this place, to my great ſurpriſe, I was exchanged for three ſheep and a horſe, and became the property of a Muſſulman, who was a merchant. I heartily curſed my old maſter, and much more the deceitful Moor; but this repining did not better my ſituation, and I was forced to ſubmit to my fate. Fortunately, however, I found my new maſter to be a good-natured, worthy man, who, although a Mahometan, eſteemed and reſpected all, even thoſe who were not of his own religion; and he rewarded ſuch of his ſlaves as diligently executed his commands. On the firſt day he addreſſed me in the following manner: "You are a Chriſtian,

but I will not hurt you on that account; I bought you at a high price, but I ſhall not regret my bargain if you are diligent, and behave as you ought; nay, if, after ſome time, I find you to be an honeſt man, I will provide for you in ſuch a manner as you have but little idea of at preſent." His friendly aſpect, and mild manner of ſpeaking, as well as his kind behaviour towards the other ſlaves, entirely gained my affection, and made me reſolve to render myſelf deſerving of his care and attention. A ſmall cottage was aſſigned me where I could once more ſleep comfortably, in the confidence that I was in the hands of a worthy man. On the next day the merchant aſked me whether I had tools proper for repairing fire-arms. I ſhewed him the few I poſſeſſed, and told him I had been robbed of the reſt. He immediately conducted me to the houſe of a perſon who dealt in tools, and ordered me to take ſuch as I wanted. This day he would not permit me to do any work, but on the next I took his beſt piece, repaired it, and put it in the beſt order poſſible. As my maſter now perceived that I was an expert workman, and that my labour would produce him conſiderable profit, he became ſtill more kind to me, and ordered me to be ſupplied with the ſame food and drink as himſelf uſed, nay, he would ſometimes ſave for me part of a rare or ſavory diſh. I had

lived

lived with this worthy man a year and three weeks, when he propoſed to take me with him to Mezzabath, where he had buſineſs to tranſact. I was at once to guard him on the road, as well as aſſiſt him in his commercial tranſactions. We departed, on the 3d of May 1791, travelled through a wood, and acroſs ſome vallies, and, in the evening, arrived at Mezzabath. This is a handſome and rather a large town, on the River Oniwoh, conſiſting of about a thouſand houſes, ſome of them tolerably good, and others very indifferent, the whole arranged in three principal ſtreets, with few croſs ſtreets. The former are ſixty feet wide, raiſed near the buildings, but low in the middle. The ſtreets are thus formed, in order that the river, when it overflows, may run freely through them. On the north ſide of the town ſtands a caſtle, ſurrounded with a ditch and a wall, which incloſes alſo that ſide of the town. People of different nations are to be found here, as, indeed, is the caſe over the whole country. A conſiderable trade is carried on at Mezzabath; a number of caravans having choſen it as a general place of rendezvous, because many articles of commerce can be purchaſed here; and the country around being fertile, affords good and cheap fodder for beaſts of burthen. On our arrival we found the town full of people and cattle; a kind of

of fair being now held, to which ſeveral caravans had brought goods for ſale. There were many merchants from the kingdom of Morocco, with whom my maſter did a great deal of buſineſs; exchanging ivory, oſtrich-feathers, and ſkins, for other merchandize. I was not an idle ſpectator, having to convey the purchaſed goods to a place of ſafety, and to deliver ſuch articles as my maſter would not carry along with him, to the caravans which propoſed to paſs through his place of reſidence.

On the firſt day my maſter employed himſelf entirely in trading, and, as I could eaſily perceive, made conſiderable profits. He paid away conſiderable ſums of money, and our tiger ſkin, or money-bag *, which I was obliged to carry every where after him, became, like Eſop's burthen, lighter and lighter.

Several merchants fixed their eyes on me, and appeared to be much pleaſed with my diligence and activity; one of them, a friend of my maſter's, laid a ſnare for me, which involved me in great diſtreſs. One evening, while I was looking after

* It is made of a whole tiger's ſkin, and faſtened on the horſe's back, in the ſame manner as our portmanteaus.

my

my horſes, and giving them fodder, this perſon, with the concurrence of the landlord, took away the tyger's ſkin which contained our money, and hid it in a corner. On my return I aſked the landlord, whom I had previouſly requeſted to keep an eye on the bag, what was become of it? He deſired me to go about my buſineſs, ſaying that he had ſomething elſe to do than to watch my bag. I now became extremely uneaſy, ran up and down, in the greateſt diſtreſs, enquiring for my bag of every one I met, and, at length, ſeeing my maſter's friend, I aſked him alſo.—But he, inſtead of an anſwer, gave me a blow on the head, and threatened that he would order his ſlaves to give me the baſtinado. This put me out of temper, eſpecially as the ſpectators were laughing at my expence. I flew at him in a moment, and gave him some ſmart blows about the head. Enraged at this ſalutation, he called aloud for his ſlaves, and ordered them to bind me, and keep me ſafe in cuſtody; but as I was as little diſpoſed to ſubmit to them as to their maſter, I knocked down the firſt that approached me, flew to my maſter's muſket, and, having got hold of it, deſired them to retire, or I would blow their brains out! Upon this, none of them, ventured to approach me, but only threatened and ſcolded. Fortunately, my maſter returned at this moment. On entering

the place, and ſeeing me with his muſket in my hands, he exclaimed, "What is the matter here?" He then wreſted the piece from me, and would have ſtruck me with it, but for the intervention of his friend, who then told him that he intended only to try me, and that he himſelf had been the cauſe of the confuſion. "You have a faithful and courageous ſlave, ſaid he, let me have him, and I will give you three fat goats in exchange for him." They then entered into a converſation reſpecting the propoſed bargain, and much praiſe was beſtowed upon me, while they ſat drinking of ſungfus *. After ſeveral bowls had been emptied, and both were ſomewhat intoxicated, the bargain concerning me was concluded. My maſter, at firſt, refuſed to ſell me, but at length, he agreed to part with me for four fat goats. My new maſter was highly pleaſed that he thus got me into his ſervice, but my old maſter, when recovered from his intoxication, attempted to ſtart objections, which, however, were not admitted, and I was obliged to go with my new maſter, whoſe name

* Sungfus is a ſort of palm-wine, or beverage, prepared by boiling the tender branches, and black berries of a particular ſpecies of palm-tree, and bears ſome reſemblance to the German beer at Hirſchberg.

was

was Zalaman Mahomed, reſiding at Mezzabath.

I expected hard treatment from this man, but was, happily, diſappointed. He made me a kind of overſeer, to look after fourteen of his ſlaves; and in reſpect to food, he provided for me much better than the former had done. I remained only four months in the poſſeſſion of this worthy man, when he ſold me to a merchant, who was returning to Morocco, with a caravan from Mecca.

CHAP. XV.

Departure of the Caravan from Mezzabath to Morocco.—Between the Cozul Mountains and the River Tegtat, the Caravan is attacked by a Band of roving Arabs; who kill four Slaves and three Camels, but are vanquiſhed and put to flight.—The Caravan reſts two days at Zahtamy, a Tripoline Village.—The Innahy, or Rainy Mountains.---Arrives at Azafia.---Deſcription of the Kingdom of Morocco.---Account of the People, of the Manners, Cuſtoms, Religion, and Form of Government of the Empire, and of the City of Azafia.---The Author is treated kindly by his Maſter, who diſtinguiſhes him from other Slaves.---He is redeemed from Slavery by a private Agent of the French Republic, in the year 1796, *in conſequence of the Repreſentation of his Caſe made by the Captain of a Dutch Ship, with whom he embarks for Holland.*

ON the 6th of September my new maſter and I departed with the caravan. It conſiſted of merchants from various nations, of perſons of diſtinction

ſtinction who had been performing a pilgrimage to Mecca, and of ſlaves. We proceeded ſlowly on our journey, as the roads were bad, and our beaſts were very heavily laden. Every day ſome of our company left the caravan, as we approached or paſſed their reſpective deſtinations. We travelled over mountains where the path was ſometimes ſo narrow as only to permit the paſſage of one perſon at a time. We were conſtantly on the watch in theſe parts to prevent being ſurpriſed by the Arabs, as our caravan conveyed many valuable articles, which would have afforded rich plunder to thoſe robbers. That which we apprehended actually happened on the ſeventh day after our departure, namely, on the 13th of September. A number of armed Arabs attacked us between the Cozul Mountains and the River Tegtat; killed four of our ſlaves and three camels, and, though they loſt ſeveral men in the attack, obſtinately continued the combat. We defended ourſelves to the utmoſt of our power, and at length had the good fortune to repel the whole troop. The victory however was not obtained till two of our merchants and five ſlaves were wounded, beſides the four that were killed. We preſerved all our property, and the burthens of the ſlain camels were diſtributed among thoſe that remained. My ſervitude now became extremely laborious.

laborious. One of the ſlaves belonging to my maſter had run away, two others were among thoſe who were killed, and thus the care of two camels and two horſes neceſſarily devolved upon me.

We remained two days at a ſmall village named Zahtamy, which belongs to Tripoli, and is a very chearful, buſy place, as ſeveral caravans touch there in their journies to Egypt and Mecca. Some of theſe remain there during what is termed their winter ſeaſon. At this village we repacked our goods, and dreſſed the wounds of thoſe who had ſuffered in our combat with the Arabs. From this period I could pay but little attention to the villages, towns, and other places we paſſed through, my time being too much engaged, having as much buſineſs on my hands as had been previouſly managed by three ſlaves. During the day I was on horſeback, leading the two camels; in the evening I was obliged to feed them, to unload the bales, and in addition to all this keep watch every third night. When I wiſhed to be informed of any thing I found myſelf greatly at a loſs for want of a perfect knowledge of the language, as in the whole caravan there were only four merchants with whom I could converſe. I, however, obſerved that the country ſituated to the

weſtward,

weſtward, is in many places fertile, and in others barren; but it is in general well inhabited. As far as the Innahy or rainy mountains, which lie in the centre of the kingdom of Morocco, and are from ſouth to north, ten days journey in length, and one in breadth, we every day met with villages and cottages, particularly near the rivers, where we found good paſture for the cattle. Six reſting days excepted, we had travelled eight-and-twenty days and three nights ſucceſſively, when we arrived on the 11th of October, at Azafia.

The empire of Morocco is one of the moſt beautiful and fertile countries upon earth, but is not cultivated, as we might expect it to be, under a milder government. The deſpotiſm and capricious humour of the emperor proves an inſurmountable bar to any efforts which the ſpirit of induſtry might produce among the natives, and reduces them to a ſtate of indolence and indifference, bordering upon apathy. He who, by his provident and ſucceſsful labour, has improved the ſoil which he cultivates, is on that very account deemed, as it were, obnoxious, and is forced to contribute in a larger proportion. Let the harveſt be ever ſo abundant, the farmer muſt ſcarcely hope to retain a bare ſufficiency for the ſupport of himſelf and family. Either the emperor in perſon, or

his rapacious prefects, take every thing to themſelves, and even employ force when the arts of cunning and fraud fail in obtaining their purpoſes. The preſent emperor, it is ſaid, is not of ſo cruel and ferocious a temper as his predeceſſor was, yet a day ſeldom paſſes in which ſome unfortunate wretch is not executed by his orders, or even put to death by his own hands. The cruelty of this barbarian is nevertheleſs endured with the greateſt patience; and the deluded victims even eſteem themſelves fortunate when they learn that they are to ſuffer by the emperor's own hands; indeed they revere him as a deſcendant of the great prophet, and conſider all his commands as the decree of heaven. In the wildeſt and moſt unexplored regions of Africa, men more ſtupid and ignorant are no where to be found than in this empire.

As every male above the age of fifteen years, muſt ſerve as a ſoldier, when called upon, the emperor has it in his power to raiſe an army of 200,000 men within a few days; but little dependence can, however, be placed on ſuch troops, as moſt of them, the moors excepted, are raw, and undiſciplined.

The emperor's body guard conſiſts of ſix hundred mooriſh horſemen, who have been accuſtomed

ed to enjoy every poſſible privilege, and who, in return, are guilty of every kind of exceſs and brutality. The ſupreme power is lodged in the hands of the governors, but in inferior places, ſubordinate magiſtrates or officers rule according to their own pleaſure; the emperor ſeems to give himſelf very little trouble about them, or their proceedings, provided they treat his ſubjects with ſufficient harſhneſs, and rigour. When a ſubject ventures to conceal any of his effects, or any part of his grain, after it has once been demanded in the name of the emperor, or a governor, and perſiſts in denying that he has any, ſhould the effects or grain happen afterwards to be diſcovered in his poſſeſſion, the poor man is forthwith adjudged to have forfeited his life and property; nay he muſt conſider it as a great favour, if the puniſhment be mitigated by putting him in irons for life, and by baniſhing his family out of the country.

The Mahometan prieſts, who are not very numerous in this country, frequently perpetrate, with impunity, the moſt horrid acts of infamy, injuſtice, and murder.

It is a common practice among them, to carry the Koran about with them, and they wiſh it to be thought that they employ great care in the

ſtudy of it. They exhort the people to attend prayers, and to follow the precepts of that book; they run three times a day to the moſque, and like the prieſts of Baal, bellow as if deſirous to awake the Deity, whom they pretend to adore, out of a profound ſleep. The prophet too is implored, that he may ſuffer his ſon the emperor to reign long on the earth; but their real aim is not to preach morality, much leſs to enlighten the people; on the contrary, their only wiſh is to ſtrengthen themſelves in their own authority, and ſecure an unlimited aſcendancy over the public mind. They appear to pray, however, with great fervour and devotion when imploring God and the prophet to deſtroy the infidels, and cauſe them to periſh. They employ themſelves ſeveral times daily in inſtructing youth, but their leſſons tend only to ſtifle the ſuggeſtions of reaſon in the young mind, and to impreſs a ſlaviſh fear of the prophet, and of themſelves, whom they would have them conſider as his ſervants.

Polygamy is common in this country, it is not unuſual with the Moors to have from four to ſix wives at a time, but they as frequently find opportunities of getting rid of them. When the wife of a moor dies ſuddenly, no enquiry is made reſpecting the cauſe, and if any one ſhould come forward

forward to prove that murder has been committed on the deceaſed, he would not obtain a hearing.

When a moor thinks fit to aſk in marriage the daughter of a working tradeſman, ſhe muſt be inevitably delivered up to him, unleſs her relations chuſe to run the riſk of having their houſes plundered, or of being themſelves ſecretly aſſaſſinated. The women are obliged to live very recluſe in ſeparate apartments.

Among the firſt claſs of inhabitants, conſiſting of merchants, prieſts, officers, and the like, ſome men of integrity, and of a liberal turn of mind may be met with, but the greateſt part may be termed with propriety baſe and unprincipled villains, eſpecially the prieſts and the officers, who are extremely treacherous and malignant. The merchants are obliged to pay the tenth part of all merchandize as a tax to the emperor, or his governors, and they muſt alſo pay a capitation tax, a war tax, and a tax for their personal ſafety * ; beſides theſe uſual taxes, free contributions, as preſents to the emperor, are very frequently demanded,

* This tax is levied by the governor, who provides a guard to protect the merchants warehouſes during the night.

and

and in addition to all theſe impoſts, every one muſt pay a certain regular tax for the ſupport of the prieſts.

Jews are neither permitted to follow any trade, nor poſſeſs property, but they are forced, like public ſlaves, to perform the loweſt menial ſervices, and to endure the hardeſt treatment, without daring to complain.

The town of Azafia is about one-fourth as large as the city of Morocco; it is handſomely built, and carries on a conſiderable trade, which is likewiſe daily increaſing. It is ſaid that between eighty and ninety foreign ſhips, laden with merchandize, come to anchor annually in the road.

My maſter poſſeſſed eight negroe ſlaves, and two mooriſh ſervants, who were not ſubjected to hard or cruel treatment, as no more labour was required of them than they could perform by moderate exertions. I was entruſted with the care of four horſes and three camels, and although I received the ſame allowance as the reſt of the ſlaves, I was almoſt daily provided with other diſhes by my maſter. He was much pleaſed with my diligence; I repaired two ſaddles and the furniture belonging

ing to them as well as I could; I dreſſed the leather, ſuch as is commonly uſed here for ſimilar purpoſes, with aſhes and ſalt, and made it pliable with fat taken from ſheep's tails; I likewiſe repaired all the fire-arms which were in the houſe, and ſuggeſted a number of improvements in my maſter's domeſtic œconomy.

When I firſt entered into his ſervice I received the common ſlave-dreſs, conſiſting of a blue ſhirt, blue ſtriped trowſers, and a coarſe woollen cloak, but I was ſoon deſired to lay theſe aſide, and my maſter made me a preſent of ſome half-worn cloaths, among which was a good cloak.

When my maſter travelled to other towns I generally accompanied him, and on theſe occaſions was treated by him as his intimate friend; I enjoyed the ſame fare, ſlept on the ſame ſort of couch, and tranſacted buſineſs for him in the courſe of his commercial affairs.

On this occaſion I could not but recollect the tales of thoſe who pretended to have been ſlaves in this country, and who ſpoke of nothing but the ſevereſt and moſt cruel treatment. I muſt, however, beg leave to contradict them, as I had many opportunities of obſerving, that faithful and diligent Chriſ-

tian ſlaves are often treated here with great lenity. When I had remained almoſt a year in this place, my maſter took me with him on board a Spaniſh veſſel, which had lately arrived, that I might, with the aſſiſtance of other ſlaves, carry home ſuch goods as he might purchaſe. As ſoon as I had ſet my foot on the deck I was ſurrounded by ſeveral of the officers and foremaſt men, who aſked me a number of queſtions, but finding that I was unacquainted with their language, they called in a ſailor who underſtood the Engliſh and Dutch, and who on this occaſion ſerved as an interpreter. The officers deſired him to demand of me whether I was a Chriſtian? How I came to be a ſlave? How long I had been here? and if I had any deſire to be ſet at liberty? I anſwered their firſt queſtions agreeably to truth, and in reply to the latter, told them that I had no reaſon to be diſſatisfied with my ſituation, as I was treated by my maſter more like a friend or relation, than a ſlave. My maſter, who was ſtanding cloſe to the captain, and at a little diſtance from me, was highly pleaſed to hear me thus expreſs my affection and eſteem for him. When the officers and foremaſtmen found that they could make no impreſſion upon me in reſpect to changing my religion, the

4 ſhip's

ſhip's chaplain approached, and attempted to perſuade me, by repreſenting that I could not openly profeſs my own religion here, and had therefore much better throw myſelf on the generoſity of the Spaniards. To this prieſt I returned no anſwer, but advanced towards my maſter. The prieſt ſtill accoſted me, and offered me ſome beads to ſay my prayers by: but on refuſing to accept them, He branded me as a heretic, undeſerving of the kind intentions they had expreſſed towards me. My maſter ſeemed highly delighted with my behaviour, and promiſed to reward me at a proper time. I ſhould have been very willing to depart with an Engliſh, French, Dutch, Daniſh, or Swediſh veſſel, but the Spaniards and Portugueſe I deteſted, as I was no ſtranger to their ill treatment of redeemed ſlaves in general, and eſpecially of ſuch as are Proteſtants.

The next day about noon, my maſter charged both his free ſervants to conſider me hereafter not as a ſlave, but as their comrade; and they were ordered alſo to give me a ſhare of the preſents which they received at different times. This was far from being agreeable to them, and they therefore made it their ſtudy to impede me in my occupations, and to haraſs me by every means they could, on every occaſion; but I patiently ſubmitted to this

this treatment, as thinking myſelf happy in the favour of my maſter. One day one of theſe fellows gave me ſuch a violent blow on the head, that the blood guſhed from my noſe and mouth; even this treatment I intended to bear with patience, to avoid drawing upon myſelf the hatred of other Moors; but it ſo happened, that my maſter, a few minutes after, entered our room, and ſeeing the blood flow, aſked what had happened? I then informed him what I had been obliged to ſuffer for ſome time paſt, and of the blow I had juſt received. The narrative did not fail to excite my maſter's indignation; he immediately laid hold of the offender, and after correcting him with a ſtick as long as he had any ſtrength remaining, turned him out of doors.

In the ſpace of a year and four months I had ſaved ſeventy Spaniſh dollars from the preſents which I now and then received when I had commiſſions to execute, which I always did punctually, eſpecially on board the French ſhips, and at the French counting-houſes. Among the Europeans I had gained many friends, particularly a Mr. Le Creger, belonging to a French mercantile houſe, who, on Fridays, when I had leave to viſit him, for a few hours, entertained me with news from Europe. There were ſome other French gentlemen, who had

had arrived here in the year 1793, and had obtained leave to ſettle here, among whom was a M. de Fabre, who reſided ſix months in my maſter's houſe, and who teſtified much friendſhip for me; he treated me without reſerve, gave me good advice, made me preſents of old cloaths, and when he quitted our houſe, preſented me with a louis d'or.

In the month of November, 1796, an Engliſh veſſel, and in a few days after, a Dutch one, under Pruſſian colours, arrived in the roads. I was obliged to go on board both theſe veſſels on my maſter's buſineſs, but particularly the latter, where I ſaw a number of Frenchmen, belonging to the ſhip. Captain Grade, the commander, a native of Flanders, laid me under many obligations, often converſed with me, enquired into my circumſtances, and took every opportunity of ſpeaking to others in my favour. As I generally went on board twice a day, I ſoon became acquainted with the Dutch ſailors and the mate, and they offered to take me to Europe, if I would quit my ſituation as a ſlave, and purchaſe my liberty.

The mate, whoſe name was Manke, a native of Zwoll, repeated the offer, as often as I came on board, and oppoſed many arguments, to my wiſh

wiſh of ſtaying a little longer with my maſter, urging, that in caſe of his maſter's death, I might fall in the hands of ſome fellow, of a brutal diſpoſition, or that I might be ſlandered, and rendered miſerable by Moors, or even by my fellow ſlaves. I ſeriouſly reflected for a few days, on the arguments he made uſe of; and at length told him, that I had reſolved to accompany him to Europe, if he would take the trouble to aſk my maſter, what ſum he required for my liberty. This he did the very next day, when he came to our houſe, in company with the captain, who had ſeveral accounts to ſettle with my maſter.

After their commercial matters were adjuſted, he proceeded to aſk my maſter, what ſum he would take for my ranſom? His anſwer was, that hitherto, I had ſhewn no deſire to return to my own country, but that if I now felt an inclination to go, he would not be the means of detaining me. I was then called in, and aſked, if I had any deſire to return to my native country? I replied, "That I ſhould have no objection to end my days where I was, provided, I could be aſſured my parents were not alive; but as it was natural to think, they muſt be extremely uneaſy, reſpecting my fate, an inclination to return to Europe exiſted in my breaſt; and therefore I requeſted he would grant me my liberty." My

maſter

maſter anſwered, "I do not wiſh to part with you, becauſe you are a good, worthy man, and ſuperior to many muſſulmen, but I will not oppoſe your wiſh, and therefore aſk for your releaſe only 200 * mardens or piaſters." I ſhook my head, and told him, that as it was out of my power to raiſe ſuch a ſum, I ſhould be obliged to remain ſome time longer; but the captain and the mate, after ſome further converſation, promiſed to call on me again in the afternoon, and try what could be done. I immediately replied, that if I could purchaſe my liberty with my own money, I would go with them; but that I would not accept of any advance from them, as I ſhould then, in order to repay that ſum, find myſelf under the neceſſity of entering, for ſome years, into the Dutch ſervice, which I thought far below that of my good maſter. They deſired me to conſider the matter, and departed, promiſing to return in the afternoon. I now thought no more about my liberty, as I was determined not to be redeemed with the money of ſtrangers: but in an hour after, a Dutchman of diſtinction, came to the houſe, and called

* A Spaniſh marden and a piaſtre, are of the ſame value, though the impreſſion is different. The marden has on one ſide two pillars, with the Spaniſh arms between them, and the round ones are of inferior value to the ſquare ones.

for

for my maſter. This gentleman had reſided a year in the city, in no public character, but ſeemed to be a ſecret agent of the French republic. He informed my maſter, that a Dutch captain and a mate had juſt called upon him, of whom he had learned, that I wiſhed to return to Europe, if I could raiſe the money ſufficient for my redemption; that he intended to redeem me from ſlavery, and was ready to advance the money expected. My maſter then ſent for me, and mentioned to me, in preſence of this gentleman, whoſe name was Van der Haſt, what had been propoſed. I thanked the gentleman reſpectfully; but added, that my intention was to purchaſe my liberty, at a future day, by my own induſtry, that I might not be under the obligation, to ſerve my deliverer for a term of years, and perhaps, be forced at laſt to go to America, or to the Cape; and that, beſides, I ſhould be deemed a deſerter, and puniſhed as ſuch, if I arrived in Holland, without having completed my ſervice to the company. After ſome remarks, this gentleman informed me, that the company had very little authority at preſent, and that the money he intended to pay for my ranſom, did not belong to them, but to himſelf alone; that he made me a preſent of it, and would give me ample ſecurity in writing, that no man living ſhould ever have it in his power to trouble me,

me, on account of my redemption. I was greatly aſtoniſhed at what I heard, but remained doubtful, and not perfectly ſatisfied in my mind, apprehending that he might have ſome private views; but when my maſter himſelf appeared to take pleaſure in the good fortune which had befallen me, and began to perſuade me to accept the offered donation, I returned the moſt reſpectful and ſincere thanks to my benefactor, and embraced his kind offer. He immediately paid down the ranſom, wrote the promiſed indemnity, and returned me my own ſeventy dollars, which I had offered him in part of payment, wiſhed me a proſperous voyage, and took his leave.

In the afternoon, the captain returned, and enquired, whether I intended to perſiſt in my intention of ſtaying. I related to him what had happened; but he diſſembled, and pretended he had not the leaſt knowledge of my benefactor: when I mentioned, however, that my deliverer had told me his name, he could no longer deny, that it was through his means, that my ſituation had been made known to him. In the mean time, he deſired me to prepare myſelf to go on board, as he propoſed to ſail at the expiration of three days. My maſter then made me a preſent of ſome mats, dried meat, flour, old clothes, and other

articles; and on the 11th of November 1796, accompanied me on board the veſſel, which was to carry me to my native land, tears all the while flowing copiouſly from his eyes. As the wind was contrary, we could not ſail inſtantly, but no time was loſt, and every preparation was made for our departure. The whole ſhip's company, including officers, conſiſted of thirty-four perſons.

CHAP.

CHAP. XVI.

Voyage from Morocco to Holland.—The Veſſel meets with two heavy Gales; loſes her Fore-maſt, but the Damage is repaired.—Is detained by an Engliſh Frigate.—The Author is attacked by a Fever.---The Veſſel arrives in the Texel.---The Author proceeds to Amſterdam in a ſmaller Veſſel; on his Arrival in that City, is arreſted, and detained in Priſon until the 2d of May, when he is ſentenced to ſerve two Years in a Dutch Regiment.---A Captain of a Pruſſian Ship, from Dantzic, protects him, and obtains his Diſcharge.---With this Captain, the Author ſets ſail, and after a proſperous Voyage of eighteen Days, arrives at Dantzic.---His Friend procures him a Paſſport, by means of which he returns to his native City.

ON the 13th of November, we ſet ſail with a fair wind, and ſoon had the ſatisfaction to come within ſight of Gibraltar; but before we could make the bay, we were overtaken by a ſtorm, and loſt our fore-maſt; when the gale had abated, we worked in, repaired the damage we

had ſuſtained, and repleniſhed our water-caſks. Near Cadiz, we encountered another heavy gale, and were likewiſe detained by an Engliſh frigate, the officers of which ſearched our veſſel with great ſtrictneſs. They found nothing to authoriſe them to capture the veſſel, but they took two men out of the ſhip, who had formerly been in the Engliſh ſervice.

After this period, we had much bad weather, rain and ſnow ſucceeded each other, and we were expoſed to a great deal of fatigue. In conſequence of the wet weather, I caught cold, and fell ill of a fever, which ſoon reduced me to a very low ſtate. We were ſo fortunate, however, as to reach the Texel; and on the 9th of February 1797, we caſt anchor in the roads.

I embarked immediately on board a ſmall veſſel *, and the next day proceeded to Amſterdam. I had ſcarcely ſet my foot on ſhore, when I was ſtopped by a French guard, conſiſting of an officer and four ſoldiers. The officer aſked me, "In what ſhip I had arrived?" I anſwered, "In a

* Small veſſels of this kind, are employed to carry merchandize up to Amſterdam, to and from the large ſhips, which are too heavy to paſs over the ſhoals.

merchant

merchant brig, named the *New Jagter Huis.*" "What countryman are you?" added he. "A German." "Are you a ſailor or a paſſenger?" "I am a paſſenger, and come from Morocco, where I have been a ſlave." "Where is your paſſport?" "The captain told me, that I wanted no paſſport, as he intended to be anſwerable for me." "You muſt ſtop here, until your captain arrives," replied the officer. I was then conducted by a ſoldier to the guard houſe, where I was again queſtioned, and told that I muſt remain there until the captain's arrival. In leſs than an hour, above two hundred people had aſſembled, who, having learned that a ſlave was arrived from Morocco, eagerly wiſhed to ſee me. I ſent for ſomething to eat and drink, purchaſed ſome clothes, and made myſelf perfectly happy; but when I found next day, that I was not at liberty to go where I pleaſed, I became uneaſy; eſpecially, as I conſidered, that as I was a deſerter, ranſom-money might be demanded; or I might be again forced into the company's ſervice.

On the 6th day of my confinement, a young and humane officer, who came on duty as commander of the guard, entered into converſation with me. To him I related whence I came, and what hardſhips I had ſuffered; and at length

aſked him, "Why I was not ſet at liberty?" He replied, "That information had been received, that I was a deſerter, and that enquiries were now making to find out the truth." "If I am conſidered as a deſerter," ſaid I, "Why am I not maintained at the public expence; and why am I obliged, for my ſupport, to ſpend the few ſhillings which I earned and ſaved with ſo much labour and trouble, while I was a ſlave?" To this I received no anſwer. The officer left me; and, in about an hour after, three Dutch ſhillings *, were given to me; for which, however, I could ſcarcely obtain a pound and a half of bread, as the neceſſaries of life were, at this time, exceſſively dear. Every morning, I received the ſame ſum, which only procured me a breakfaſt. In the courſe of eight days, I was examined three times at the guard-houſe; but obtained no further information. I was deſired to deliver up the papers which I had in my poſſeſſion; but this, I obſtinately refuſed to comply with, and maintained, that no man had the ſmalleſt right to take them from me. I now became very impatient, and told thoſe who demanded them of me, "That I had been better treated in the heart of Africa, and even in Morocco. On the ſecond of May, a ſecretary

* A Dutch ſhilling is worth ſixpence Engliſh.

brought

brought me intelligence, that I was condemned to ſerve three years as a ſoldier or ſailor; and that within three days, I muſt give in my anſwer. I made no reply, but felt much dejected. I formed plans of eſcape, but none likely to ſucceed; my deliverance, however, was nearer than I expected.

On the 5th of May, while I was ſitting, deeply immerſed in thought, before the guard-houſe, I raiſed my eyes, and ſaw three ſailors, who wore ſtriped ſaſhes round the middle. One of them looking towards me, I beckoned him to approach me. He came; and I aſked him, whether they were in the Dutch ſervice? He replied, that they were Pruſſians, and belonged to Dantzic. "I am a Pruſſian, alſo," ſaid I, "but am detained here, in confinement. "You muſt ſpeak to our captain," replied he; "here he comes, that is he in the Pruſſian uniform; he is a good man, his name is Roſmer." They then left me; and when the captain paſſed, I addreſſed him by his name, and requeſted to ſpeak with him. I then related, in few words, the cauſe of my confinement, and begged his advice and aſſiſtance. "Do you wiſh to return to your native place," ſaid he. "Yes, Sir, I do not like to remain among theſe booriſh Dutchmen." "Well," added he, "I

will do what I can, to liberate you from your preſent diſagreeable ſituation; and if you'll work your paſſage, I'll take you along with me." "That I will with pleaſure," replied I. He immediately went to the officer of the guard; aſked him, why I was detained, and prevented from returning home; and what was intended to be done with me? The officer anſwered, that I was a deſerter. "He can no longer be conſidered as a deſerter," ſaid the captain, "he is free; and if he is not inſtantly ſet at liberty, I ſhall write to the king, my maſter." The officer referred him to a ſuperior officer; and the captain retired, as ſoon as he perceived, that nothing further could be done at this time; and afterwards ſent a ſailor to me, with a bottle of wine and ſome roaſt meat, and ordered him to ſtop with me, leſt I ſhould be ſent away to ſome other place. About an hour afterwards, four officers, the above-mentioned ſecretary, and the Pruſſian captain, returned to the guard-houſe, and I was examined once more. When the examination was finiſhed, the major ſaid, "How can we act otherwiſe, the man is a deſerter? He ought at leaſt to ſerve out the remainder of the time, for which he was bound at the Cape." The Pruſſian captain replied, "That the company had no occaſion to trouble themſelves any longer about deſerters from the Cape of Good Hope, ſince

ſince it was now in the poſſeſſion of the Engliſh; and at preſent," added he, "you have no authority in any thing reſpecting that place." The Dutch officers ſtarted new objections; but the captain would not be put off. "The man ſhall go along with me," ſaid he, "he is no criminal, conſequently, he ought not to be detained." They ſtill refuſed, however, to ſet me at liberty; and the captain declared, in the moſt poſitive manner, that he would immediately forward my caſe to the king, his maſter, and would not fail till he had received his majeſty's determination upon the ſubject. When the major heard this, he lowered his tone, and agreed, that if I would pay the expences of my examination, and of my maintenance, he would releaſe me. "Make out your bill, gentlemen," ſaid the captain, "it ſhall be paid by the king." Then deſiring his ſervant to accompany me to his lodgings, and to remain with me, I hurried away with my conductor. On the captain's return, I ſincerely thanked him for his kindneſs, and behaved towards him, as was my duty, towards ſo active a benefactor!

We remained on ſhore till the 14th of May, when having purchaſed the neceſſary proviſions, we left Amſterdam, and ſet ſail in our ſmall Pruſſian veſſel, having eighteen hands on board.

After a proſperous voyage of thirteen days, we arrived at Dantzic. I was now at a loſs how to obtain a paſſport; but in this affair, the captain was equally kind, and procured me one.

With tears of gratitude, I took my leave of this generous and benevolent man, quitted Dantzic, and proceeded to my native city, happy and thankful that I had overcome ſo many dangers.

OF THE

CONSTRUCTION OF THE MAP.

OF all the parts of the earth, there is none, reſpecting which we are ſo deficient in geographical knowledge, as Africa; every fact, therefore, which tends to make us better acquainted with the ſtill numerous unknown diſtricts of this extenſive quarter of the world, is highly intereſting.

Notwithſtanding the great zeal, which at preſent prevails, for exploring the interior of Africa, it will be a long time before we ſhall become intimately acquainted even with all its principal diviſions, and be able to determine with preciſion, their relative ſituations.

Can it be believed, that in examining the maps of the interior of this country, we often

caſt the eye over three or four hundred leagues, without meeting with a ſingle place laid down aſtronomically, or the ſituation of which has been accurately determined?

The only probable means of remedying this defect is, to employ *travelling diſtances*, by which, to determine as nearly as is practicable, the ſituation of places. It is true, indeed, that geographers have always employed this method, and muſt do ſo every where; but it is capable of being further extended, than is generally believed.

The manner of travelling in Africa, does not, however, permit us to apply this mode with the ſame preciſion, that we can in cultivated and civilized ſtates, and furniſhes us only with reſults for a very ſmall portion of this quarter of the world. Theſe reſults are moreover extremely uncertain, as the few travels now exiſting, ſtill want the preciſion neceſſary for this purpoſe, and do not ſupply us with the number of correct data, which in better explored countries, give a mean, not very remote from the truth.

Conſidering thoſe difficulties, the publication of the preſent journey, will certainly be received as

as a valuable contribution towards the geographical ſurvey of Africa. Nor will its value in this reſpect be leſſened, even if ſeveral points in the journey ſhould be diſputed, which, however, this is not a place to examine.

The intention of the map is, not ſimply to afford a guide to the reader, in following the traveller, but rather to excite and facilitate inquiries into the interior of this vaſt continent.

An account of the manner in which it has been conſtructed, and of the authorities that have been followed, is therefore the more neceſſary. This will ſhew, it is hoped, that though it was neceſſary to complete it in a very ſhort time, it has been conſtructed with conſiderable care. In regard to the projection, that of Mercator was choſen, becauſe it is the moſt convenient for laying down thoſe parts of the world, which the author has traversed; and although it has the diſadvantage of extending the higher latitudes too much, yet, as the equator cuts nearly through the middle of Africa, this inequality is the leſs obſervable. In calculating the latitudes for every five degrees, the well known formula for theſe latitudes of r=9.3010 Pariſian miles; and for every five degrees of longitude 0.81166 inches have been adopted. It is much to be wiſhed, that the conſtructor

ſtructor of every map would give in numbers, the ſcale employed as the baſis in conſtructing it; and geographers would certainly not conſider this information as ſuperfluous.

The author traced out a track of his journey on a chart, made by MANNERT, which was publiſhed in the year 1794, by Weigel and Schneider, without the name of its meritorious draughtſman. It might, perhaps, be ſuppoſed that I had only to copy that track, by applying the declination of the magnetic needle, according to Major RENNEL's hypotheſis; it was, however, very often impracticable to follow his directions, ſo as to fall upon the places he mentioned. I was therefore obliged to inſert theſe places according to the beſt ſources of information, and to make the map coincide with the author's route, in the beſt manner I could. The compaſs, which the author made uſe of, ſeems to have been inaccurate.

The known aſtronomical points are but few, and the greateſt part of thoſe communicated in *Niebuhr's*, *Bruce's*, and *Brown's* Travels, with the late diſcoveries of the French in Egypt, were too remote from the track of our author, to enable me to make any uſe of them.

In

In the northern part of Africa, the coaſt from *Cape Spartel* as far as *Cape Verd*, is accurately laid down in a voyage of the Iſis frigate, publiſhed by FLEURIEU, at Paris, in two volumes 4to, 1793. Theſe points were admitted as a baſis, but a few principal points mentioned in that voyage, were laid down, as given in *La Connoiſance des Temps pour l'an* xi. and others, were corrected on the authority of that book. Thence to *Cape Negro*, the charts given by Bellin, in the General Hiſtory of Voyages, form very good helps for the continuation of the coaſt. Cape Negro is a point aſtronomically determined. Thence to the *Cape of Good Hope*, Mr. ARROWSMITH ſeems moſt correctly to have laid down the coaſt, in his ſecond map of the world, publiſhed in 1795; he had the advantage, in this track, of two aſtronomically determined points, not aſcertained in any other chart *.

The poſition of the *Cape of Good Hope*, and eſpecially of *Cape Town*, has been accurately determined by *La Caille*; but from theſe points, as far as the Red Sea, where *Niebuhr's* deter-

* The tranſlator is happy to add this teſtimony in favour of the great and acknowledged merit, of all the maps and charts conſtructed by Mr. ARROWSMITH.

minations

minations commence, that coaſt, *Madagaſcar* excepted, is one of the leaſt known parts of the earth.

I have availed myſelf in this line, as well as I could, of Mr. ARROWSMITH's two maps of the world; of VAUGONDY's chart, in three ſheets; of that of MANNERT, and of the laſt map of Dr. REINEKE. Cape *Guarda Fui*, has been admitted to lie in 12° 45″ north latitude.

In the interior of the northern part of Africa, I had no choice. Major RENNEL has rectified the poſition of almoſt every place in his laſt map, and his determinations will remain, for a long time, the ſtandard of geographers. The juſtneſs of this concluſion, will be readily admitted, on comparing the firſt map of the northern part of Africa, which the Major preſented in 1793, to the Society for making Diſcoveries in the Interior of Africa, with the new map, which he conſtructed for Mr. PARK's Travels. That future travellers will throw new light on many points, and that at preſent the beſt informed writers determine the ſituation of particular places very differently, for inſtance, that the ſtate of *Darfûr*, ſhould be placed five degrees more ſoutherly, by Major RENNEL, than by Mr. BROWNE, are circumſtances rather occa-

ſioned by our little acquaintance with Africa, than by any faults of this learned and able geographer.

It is, however, to be regretted, that the labours of thoſe who may follow him, will be rendered more difficult by the circumſtance, that the ſtereographic projection, which he uſually employs in his maps, is not always accurate. Of the ſouthern parts of Africa, J. R. FORSTER has given a map, publiſhed by Schneider and Weigel; but I cannot conceive, how it has happened, that the *Cape of Good Hope*, as well as the principal points in the whole map, are placed one degree too far to the weſtward, of courſe, all points in that chart, ſhould be rectified, and brought one degree more to the eaſtward.

Of the lower part of the eaſtern coaſt of Africa, the kingdoms of *Monomotapa*, *Sofala*, and a few neighbouring countries, and on the weſtern ſide, *Loango*, *Congo*, *Angola*, and *Benguela*, with two other ſtates near them, are the only countries accurately known. Theſe are laid down from Mr. ARROWSMITH'S two maps, becauſe, in reality, the one contains ſometimes more, and ſometimes fewer places than the other; and from BELLIN, whoſe deficiencies have been ſupplied from *Vaugondy*,

Vaugondy, *Reineke*, *Mannert*, and a map by *Janvier*, which appeared in 1753, consequently three years after *Danville's* chart.

I was obliged to be satisfied with *Janvier's* map, which follows *Danville's* very closely, as I could not procure the other. This great geographer, published a most valuable dissertation in the 26th volume of the *Memoirs of the Academy of Inscriptions*, on the rivers of the interior of Africa.

The few other maps, which I have made use of, I do not mention, for instance, a map of the Algerine states, annexed to a description of those countries, which was published at *Altona*, a few years ago; and although it is the best, it furnished me with only a few points.

Leipzic, the 11th of
October, 1800.

C. F. GOLDBACH.

THE END.

T. Gillet, Printer, Salisbury Square.

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